

JESUS CHRIST GOD-MAN:

OR, THE
C O N S T I T U T I O N
O F
C H R I S T ' S P E R S O N,

WITH THE
EVIDENCE and IMPORTANCE of the Doctrine of his
True and Proper GODHEAD.

ALSO,
The HOLY SPIRIT a Divine Person:

OR, THE
D O C T R I N E
O F H I S
G O D H E A D

REPRESENTED AS EVIDENT AND IMPORTANT.

Considered in several Plain and Practical

S E R M O N S,

On Rom. ix. 5. and 1 Cor. xiii. 11.

BY DR. JOHN GUYSE,
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THE PUBLISHER'S PREFACE.

IT is well known, that defection from the pure doctrinal principles of the Reformation has been making rapid progress in England for a century and a half. *Arminianism*, for as much as it seemed to be abhorred through the greatest part of the reign of JAMES VI, found warm friends and zealous patrons in the *Laudean* faction of the next reign. And on the restoration of CHARLES II, the impetuous torrent, breaking in with irresistible force, deluged the established church in that country. Nor did the *Dissenters* escape; though, being disengaged from all state connections, standing firm under the iron rod of Episcopal persecution, and continuing for a season to enjoy better means of instruction, they promised greater steadfastness in the faith and profession of the gospel. Many numerous societies of that denomination also were carried off by the overflowing flood.

Filled with the keenest and most indignant resentments of the uncommon restraints imposed on him during the preceding period, SATAN eagerly seized the first opportunity of dilating himself, and of redoubling his efforts, not only to regain his ground, but to extend and establish his dominion. And having engaged the fashionable circles to dance after him in all the mazes of infidelity and dissipation, by *Arminian* principles and profligate morals, fell pair! naturally generating and assisting each other, he effectually captivated the lower orders, and seemed to have almost all the success he could wish among a sinful and deluded people.

It soon appeared, however, that he had a further aim: *Arminianism*, bad as it is, being intended to prepare the way for an inundation of *Arian* and *Socinian* heresy and blasphemy; and these again for a wider spread of *Deism* and *Scepticism*, as still more compendious methods of drowning men in perdition. Accordingly, while the first was yet in its course, and several years before the end of that age, the next, rolling its tremendous waves from the continent, poured in with similar fury and effect on the *British* isles; the latter always making easy conquests, where the former had triumphed. And although, sometimes the *Arian* tide has been highest, sometimes the *Socinian*, just as the DEVIL chose to give the direction to the pride and humour of the day, by enabling men of corrupt minds and destitute of the truth to blind their understandings, and to silence the word of God, or torture it to speak as they would have it,—they have continued to run in several channels to this day. Nor can it be denied, as the fact is unquestionable and notorious, that wherever these foul waters have made places miry and marshy, and in proportion to their progress, have *Infidelity*, *Scepticism* and *Atheism* prevailed.

At first view indeed, one is apt to wonder at this seemingly unaccountable connection, dependence and influence. Yet on mature reflection, nothing is more natural and obvious. For let it once be laid down as an axiom, that we are not to receive any thing as truth on the sole ground of the divine testimony, how clearly and undeniably soever that testimony is authenticated, but must bring every proposition demanding our assent to the bar of our own REASON, and either believe or disbelieve it, as that supreme judge shall pronounce on its credibility. In other words, that we are to receive a doctrine as true or reject it as false, according as it is found either consonant to our natural reason, and capable of being explained and demonstrated by it, or dissonant to that reason and above it; that is, that God is not to dictate to our faith, but every man's reason is to dictate to God, and prescribe the measures of the faith which he owes him; and then such *phenomena* are easily solved.

Untenable and even irrational as this principle must appear to every one sensible of his obligations to submit his understanding to him that formed it, and whose very nature is infinite wisdom and truth, as well as to submit his conscience to him who is the supreme Lawgiver and placed that deputy in his breast; and that he cannot possibly act a more rational part, than when he receives the divine record about the most mysterious and inscrutable things on the foot of its own authority, in the face of all the cavils and disputings, which his own weak, benighted and perverse mind can invent,—upon it stands the whole of the *Arminian*, *Socinian*, *Arian*, *Deistical* and *Sceptical* systems, the connection they hold, and the facility with which they run into one another.

The *Arminian*, though on impartial inquiry he must find similar, much stronger, nay unanswerable objections lying against his own hypothesis, after much abstract, subtle and sophistical disputation on liberty, necessity, and the constitution of the human mind, rejects or explains away the divine testimony about *Adam's* covenant representation, his fall, and the dismal effects of it upon his posterity: and becomes positive that man in his lapsed estate enjoys a freedom of will to what is spiritually good; because his reason cannot give a satisfactory solution of all the difficulties which it thinks proper to attach to the true scripture doctrine on these heads: particularly because it cannot reconcile the want of original moral rectitude in a reasonable and responsible creature with the holiness, justice and goodness of God. And his reason having, contrary to the whole current of scripture and universal experience, established, as he supposes, this fundamental point, introduces with bold defiance every other part of his scheme. Then the MOST HIGH GOD must in all things truckle to the dust of his footstool, and be just what it pleases to suffer him. Then there can be no absolute decrees, at least respecting the moral world: particularly no eternal determinate and infallible election of some men to everlasting life, accompanied with a preterition of others in their sins; no such thing as effectual grace, or the unfailing perseverance of the saints, lest the idol of free will be denied its due honours. Then too, without controversy, JESUS CHRIST died for all men indefinitely and without exception of persons, not indeed to secure a complete and certain salvation, but only richer means of instruction, and a sufficient fund of common resistible grace, as a stock for lively and industrious free-will to work upon. And thus he has met the *Socinian* more than half way.

But why does he stop short? Let him only pursue his principle about perspicacious reason, which gave existence to his airy notions of free-will, and upon them raised so goodly a structure of antisciptural and pernicious fables, a little farther; or rather let him, but for a moment, apply it to his received doctrines of the divine perfections, the Holy Spirit, the person of Christ, his atonement, and the method of a sinner's acceptance with God through him, and he shall in spite of himself become altogether *Socinian*. For adjusting things by his standard, it is absolutely impossible there should be a plurality of persons in the Godhead; and consequently that any other part of his creed, supposing this and dependent on it, can be true. Why? because all the reason in the world cannot comprehend how the divine essence should be but one, infinitely simple and uncompounded, and yet subsist in two or more divine persons really distinct, and standing in peculiar relations to one another. Surely he that can believe this sublimest of mysteries, unsupported by any fact or analogy in nature, upon the authority of the divine testimony, may more easily credit the moral degeneracy of human nature; and in particular, the inability, servitude and perverseness of the human will, exemplified and confirmed in all men of all ages and countries, upon the same authority.

The *Socinian* again, on the ground now laid down, is sure in the plenitude

of his reason, that JESUS CHRIST is a mere man, who received his existence only in the days of *Augustus Caesar*, and that the HOLY SPIRIT is not a person at all, but only a divine attribute or manifestation. But is not his reason shocked that, in a revelation confessedly given by God, not to amuse or exercise a select few of distinguished genius, learning and critical talents, but for the instruction of all orders of men, not excepting the most illiterate and undisciplined vulgar, in matters of the last importance to their present and future happiness, the most glorious names, characters and operations ascribed to the Holy Ghost, as obviously *personal* as any thing of the kind can be, should only stand for uncouth *Hebraisms* and bold metaphors? And that the same names and titles which are peculiar to the TRUE and SUPREME GOD, the same attributes which are his glory, the same worship which he appropriates to himself, the same works which he challenges as his own, and the same dominion which he cannot divide, should all of them be uniformly ascribed to a person of *our own order*, 'a man that is a worm, and the son of man which is a worm;' not only without any intimation of their belonging to the latter in an infinitely inferior sense, but with all the evidence, which every established rule of interpretation can adduce, that the ideas suggested in both cases are precisely the same? Or if his reason, so exquisitely sensible on other occasions, through some strange fatality feels no alarm here, is it not conscious of the most mortifying derangement, in attempting to reduce these high names, titles and attributes, as applied to our LORD to their due value; in endeavouring to account for, and explain the adoration and worship, which is and ought to be paid him, the sovereignty with which he is invested, and the mighty works he performs in the world and in the church, of providence and grace, together with those that yet remain to be accomplished? I say *conscious*; for how is it possible that reason, when not overpowered by a distempered imagination, should not revolt, as at the absurdity, contradiction and blasphemy he has uttered, so at the outrages committed, not only on the oracles of God, but on the common sense, and the plainest, most unequivocal language of mankind? And a consciousness of this, which an hour's sober reflection cannot fail to impress, must dispose him, as it has done many of the warmest votaries of reason, while still a determined enemy of the truth, and yet acknowledging the Christian revelation, to go over to the *Arian* camp, by granting that, if the HOLY GHOST be not a divine attribute or manifestation, it is hard to tell what to make of him; but that JESUS CHRIST, though indeed a creature, is the first and most glorious of creatures, little, if any thing inferior to the MOST HIGH GOD, excepting self-origination, necessary existence, and absolute independence.

But must not the *Arian*, on a rational deliberate review of his imaginations, be equally confounded? For can his reason, under any possible improvement, comprehend how any being should possess almost all the perfections of Deity, or any of them as they are in God, for example, omnipresence and omniscience, omnipotence and immutability; and perform all, or any of the works which the most high God doth, such as creation and providence, in the same manner, and yet not be the true and supreme God, but a creature? And upon what principle of reason can these glories be conceded to Jesus Christ, and self-origination, necessary existence, and absolute independence be refused him? Or do not the former, in the very nature of the things, as necessarily imply the latter, as the latter do the former? Besides, can his reason, while human language is allowed to have any meaning, and our Lord is supposed to possess but one nature only, reconcile the many scripture testimonies of Christ's real manhood, his manifold though sinless weaknesses in this world, his peculiarly abased condition, and his death on the cross, with a *superangelic*, or some *nameless* nature, endowed

with the greatest part of divine excellencies? If it cannot, then abiding tenacious of his theological axiom, he must either fall back on the *Socinian*, whose defeated reason covers him with shame, as vast numbers of his party have done; or proceed to rank himself with the *Deist*, whose sovereign reason is so much insulted by revelation, that he hesitates not to reprobate the whole as imposture, agreeably to the direction which another great division of the same party has taken.

And does this last gentleman, who has burst all priestly bands, emancipated himself from all vulgar prejudices, and in the pride of understanding looks down with disdain on all the rest of his species, as so many *Ouran Outangs*, consider whither the principle he holds, in common with the great men who have already received our respects, leads him? Though in heart fondly wishing there were no God, and in practice avowedly living without God in the world, you may find him contending, with much strength of argument and no little zeal, for the *theory* of the existence of one Supreme: and if more benevolent to human society, or a little better tutored than some of his fraternity, he may be so indulgent as to admit a divine providence, the immortality of the soul, and a future state of rewards and punishments. Yet it is plain to a demonstration, there is but a single step between him and downright *Atheism*, and that he is a traitor to his own principle while he does not take it: because when he pushes the matter to the next point, the necessary and infallible conclusion forcing itself upon him is, that there is no God, nor possibly can be any; unless his reason be entitled to that dignity. For can this same wonderful reason furnish a line sufficient to fathom the deeps of God's essence, or to give us an adequate idea of so much as one of these perfections, which on first thoughts it is willing to grant him? If not, then having annihilated the divine Being on account of the incomprehensibles of his nature, it only remains that he grope in the thick darkness of *Scepticism*; or rather that, by another dash of all-potent reason, he reduce the entire system of the universe to an absolute nonentity and illusion; because reason, at its fullest stretch, cannot penetrate the least of the secrets of nature, in the smallest insect, a blade of grass, or a particle of sand.

Thus we see how, upon a principle which the scribes and disputers of this world give out to be incontrovertible, one of these erroneous systems of Christianity runs into another, and all of them into the horrible and bottomless gulf of *Infidelity*, *Atheism* and *Nihilism*.

Such have been their undoubted tendencies and result in *England*. But in the adorable distinguishing providence of God, this church and land were long preserved from the torrents of blasphemy and absurdity that overspread our sister kingdoms. *Arminianism* itself could find no reception among us, till several years of the present century had run. Even then, and for a good while after, it was repositied as a precious *nostrum*, not fit for vulgar hands, nor to be submitted to common inspection, with a few *Doctors*, who, despising the rest of their order and the whole body of the people, as ignorant of the law, flattered themselves and one another, that they were the men of wisdom. But afterwards, through a closer union and more familiar intercourse with our southern neighbours, a freer and more extensive circulation of the books composed by their *Rabbies*, inducing an admiration of their abilities or dignities, and an emulation of their fame, thereby giving them the weight of authority; an eager desire of coming in for our share of liberality and refinement, the relaxation of ecclesiastical discipline; and, above all, the congenial influence of the spirit of error to the dark minds and depraved hearts of men, joined with the progress of ignorance and indifference about all religious matters among the people, that scheme of doctrine was diffused far and wide, and soon became the fashionable one.

All this while, however, so unacquainted were its patrons with their own

principles, so much were they amused and satisfied with their important novel discoveries, or so difficult was it, but in a gradual and slow progress, to eradicate the prejudices of their nation and education, and to disentangle their minds from the obligation of established creeds and confessions, or so much were they afraid of overdriving the populace, or of awakening the rusty, sleeping sword of discipline, that they generally stood aghast at the *Arian* and *Socinian* systems. It was only a very few more skilful and hardy veterans, who durst enlist themselves in their service, or so much as coolly look them in the face. But for a considerable time past, the state of matters has greatly changed. It has happened to us, as it did long before to the other part of the island, and according to the natural course of things, that the *Socinian* blasphemy and absurdity have succeeded to the *Arminian*. Our masters of reason have relinquished the familiar and long boasted charms of the latter, to pay homage to the fresher and more captivating powers of the former: the more willingly, no doubt, as they may consistently, nay must necessarily (so strict is the alliance) possess the greatest part of the pleasures which their first connections yielded them; or rather find them all heightened and mellowed in the enjoyment of their new paramour. And what from the influence of the great names they can produce on the list of her votaries, the paint which some renowned artists have provided, and taught them to apply for concealing her true features, the rich ornaments, in which their own accumulating treasures enable them to deck her, the shameful indifference of the professed friends of the gospel to her intrigues and successes, or their cowardice in declining to detect her, and repress her impudence, especially the established interest which the fascinating harlot holds in every unenlightened understanding and unrenewed heart,—she bids fair for general adoration in a shorter time than the most part seem willing to suspect. How far her conquests will facilitate the progress of *Infidelity* and *Scepticism*, till posterity fall down at the shrine of *Hobbes* and *Spinoza*, it is high time to consider.

Under these impressions, the Editor resolved to offer the following treatises to his countrymen and fellow-Christians. As a proof that he is not insensible of the service done to the cause of truth by some late small publications, he has been incited to add to the number.* But he wished to see a judicious argumentative defence of the great doctrines of the *supreme Godhead* of OUR LORD AND SAVIOUR JESUS CHRIST, and of the *Personality* and *Divinity* of the EVER-BLESSED AND COETERNAL SPIRIT; which must prove, in effect, the most formidable and best directed attack upon the *Arian* and *Socinian* interests. For he is fully convinced that, as these doctrines are the foundation of the Christian religion, intimately connected with every part, and diffusing life and energy throughout the whole, so if these are properly secured, every other article of our most holy faith, resting on its proper basis and holding its due dependence, must stand firm, and rise in just proportion and with suitable effect, against the combined force of the enemy: while the opposite detestable hypotheses being, of consequence, overthrown, the whole fabric constructed by perverted reason and blasphemous ideas of human ability and merit, is laid in ruins. But let *Antitrinitarians*

* The reader may consult, if he pleases, a performance entitled, "A clear Scriptural Detection of SATAN TRANSFORMED INTO AN ANGEL OF LIGHT; or the SOCINIAN CREED, as held by DRS. M^CGILL and DALRYMPLE, Ministers of Ayr, exhibited in distinct articles, illustrated by extracts from their own works, and contrasted with the HOLY SCRIPTURES, and with the SUBORDINATE STANDARDS of the Church of SCOTLAND; for the use of the unlearned."

be left in the undisturbed possession of their shocking opinions, that JESUS CHRIST and the HOLY SPIRIT are mere creatures, if the one be not *a person of our own order*, and the other a divine attribute and manifestation, and then they will not want methods to palliate and recommend their theories about the justice and mercy of God, the flexibility of his law, and his original plan respecting the human race; the nature and effects of the fall; the characters, offices, work and righteousness of Christ; the justification and sanctification of sinners, and the ineffable wonders of repentance in both these; with all their other delusive and damning mysteries: deriding every assault upon this or that outline of their scheme, as much as the garrison of *Gibraltar* would a discharge of musquetry on a few earthen redoubts, scattered round their impregnable rock. Then too shall the BIBLE, in point of veracity and utility to mankind, be placed on a level with the books of *Confucius*, the *Koran* and *Talmud*, or even with the Atheistical effusions of a *Hume* and a *Priestly*.

However, he had no hopes of a *new* production, of the kind he wished, being given to the public by any in this country; both on account of the reigning indifference about the propagation of evangelical doctrine, or a dastardly timidity in standing forth in its defence; and because he knows in experience, that Ministers of the gospel, to whose province it properly belongs, who make conscience of discharging their various official duties, especially if they have an extensive pastoral charge, cannot command the time necessary for such works. Nor is it improbable some, who have it more at heart and in their power to be useful this way, are discouraged, from an apprehension that their labours would swell the catalogue of books already written on these subjects, without holding out any new or clearer lights to the world. Doubtless, such diffidence may be carried too far; in regard the Spirit is still promised to the church, as the Spirit of wisdom and revelation in the mysteries of God, under whose tuition knowledge shall be increased: and though no improvement should be made on the works of those faithful and wise stewards, who have entered into the joy of their Lord, new writers of any merit will always meet with new readers. Yet it must be owned, the *Arian* and *Socinian* schemes, which must always continue the same, whatever new embellishments or difference of colouring they may receive, to make them a little more modish, have been more accurately sifted, and the truths of the gospel which stand in opposition to them, more clearly illustrated, and better defended in our language than any other: so that it is doubtful whether, for a great while to come; any shall be able at home or abroad, to bring much additional evidence or strength to the cause of religion in these matters. Almost all, therefore, we have to desire, at least to expect, in the mean time, is an easier and more general circulation of the valuable treatises, formerly given to the churches of Christ, particularly in *England*. This, along with due attention to the stated means of salvation purely dispensed, is sufficient, through the divine blessing, to instruct, confirm, and guard the faith of Christians, in these parts, amidst all their dangers. And,

Of all the excellent works adapted to these important purposes, known to him, he has given the preference to those of the late worthy *Dr. Guyse*; chiefly on account of his clear and cautious manner of stating the truth, his judicious illustration of it, the closeness, evidence and strength of his reasoning, his short, yet perspicuous and solid answers to the principal objections of adversaries, with his pertinent and warm application to the heart, for directing its exercise towards the adorable persons, whose glory he endeavours to display and vindicate,—all from the sacred oracles *alone*, in a simplicity, ease and dignity of expression highly becoming the subject; without any mixture of dry speculations, metaphysical subtilties, scholastic

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distinctions, or technical terms, too common with some other writers on these points, otherwise very respectable and useful.*

With regard to the Author; he was a much and justly esteemed *Dissenting* Minister, of the congregational persuasion, in *London*. He soon rose to eminence in the church; and the works he successively published continued to extend, establish and increase his reputation, till his learned and judicious Paraphrase on the New Testament placed him, with general consent, in the first rank of theological writers in this century. They are all of the practical kind; distinguished for purity of doctrine, just and evangelical sentiment, and a rich vein of genuine piety. Hence they have always been familiar to the friends of the gospel in *England*, and much valued by them. But as the *Paraphrase* is the only work of his that has been reprinted in this country, they are little known among us. To those, however, acquainted with that excellent performance, who know and love the truth as it is in JESUS, nothing done by the same hand can need recommendation.

The Sermons now given to the public were originally printed in separate volumes; the one in the year 1719, the other in the year 1721, a time when the *Trinitarian* controversy run very high in *England*, and more than any other engaged the public attention. The Author has had the address, notwithstanding, to conduct them in a manner almost as remote from the controversial strain, as if the debate had never been opened, and suited to the instruction and edification of a Christian assembly in any circumstances of the church. To these the Publisher has subjoined the *first* of two valuable Sermons by the same worthy Author on the *Sonship* and *Messiahship* of our Lord, taken from a volume of Sermons preached by sundry Ministers, at Coward's Lecture in *London*, in the year 1729. Of the propriety of this, first suggested to him in a letter from a friend, he was made fully sensible, (provided the limits of the proposals would by any means admit,) upon a perusal of the Sermon itself, which till that time he had never seen; not only from its close connection with the subject of the first volume, and its tendency to throw light upon one important branch of it, more concisely touched there, but also from a consideration of what appear to him very erroneous and dangerous sentiments, originally *Socinian*, on our Lord's *Sonship*, adopted and industriously propagated of late years in *Scotland* by some, who profess to be firm believers of his supreme Godhead, to the no small advantage of the adversary and disservice of the common faith.

He shall only add that, having no lucrative designs to serve by this republication, as all in the least acquainted with such matters must know, no party views to promote, no fame to acquire, no low selfish interest to advance; but having been, as he hopes, wholly governed in the proposal and prosecution of the affair, by a sincere love to the THREE-ONE GOD, and a concern for his glory, as displayed in the face of JESUS, and shining in the church by the power of the SPIRIT OF GRACE, and in that order by a disinterested regard to the present and future happiness of his countrymen; he begs leave to return hearty thanks to his numerous Subscribers for assisting him in putting this excellent work into their hands. That it may prove, through an abundant unction from the HOLY ONE, an effectual mean of building them up in their most holy faith to eternal salvation, and of convincing and recovering those who have turned aside to another gospel, is the ardent desire of

JAMES RAMSAY.

Glasgow, May 19th, 1790.

* It is not hereby meant, however, to adopt and defend every particular mode of expression. In a few instances, it might have been better chosen.

P R E F A C E.

THE following sermons were prepared, in the stated course of my ministry, only for the use of a private congregation; as I suppose most that know me will readily believe; but the uncommon desires, and importunate pursuing instances of many for a publication of them, have at length (contrary to my own, and it may be some others expectations) put violence upon my self-consciousness of insufficiency for doing justice to the noble cause I plead, subdued my natural reluctance against appearing in so public a manner, and almost forced me to yield to my friends, who in *this case* were unyielding to me.

The reasons of their urgency I found were taken from the *advantage*, which, by the blessing of God, these discourses had ministered to several of themselves, and might minister to others, and from the *seasonableness* and *importance* of their principal subject, together with the need of having it recommended (as I have attempted) to the *hearts* and *consciences*, as well as to the judgments of those who profess Christ's name.

These were considerations too weighty to be despised. And therefore, though I had much rather have seen something published on this exalted subject, with *practical* views, by a better hand (which might have been easily found) I have, at last, ventured to bring my little offering, as some were allowed to bring *goat's hair*, to the service of the *tabernacle*, *Exod. xxxv. 5,—10.* which in that consideration of it, I trust, I present *with a willing heart to the Lord*; and hope hereby to encourage others to bring their *gold and precious stones*.

The *two* first sermons are taken up in *explaining* the doctrine of Christ's person God-Man. The *five* next, in *proofs* of his real and proper Godhead. And the *three* last in representing the vast *importance* of that doctrine, which may be considered as further arguments for it, taken from its great and manifold *advantages*, and from the proportional *disadvantages* of its contrary error. Some *application* is likewise added at the end of several of the sermons, as the time allowed in the course of preaching.

I have aimed at managing the several parts of my design in such a manner, that they may cast a light upon, and strengthen one another, to the making up a convincing evidence, as they do to me, that *Christ really is*, and cannot but be, *in his original nature, the only true God*, exclusive of all who are not by nature God, so as to be divine subsistents in the *one only Godhead*. And indeed if, in the course of this evidence, any one scripture testimony witnesseth home to the merits of the cause, even that *alone* is sufficient to determine it.

I have not designedly waved any *objection* which I thought of moment, and have endeavoured a fair *reply* to such as came in my way. Several of these are stated as *objections*, and *answers*; others are interwoven in the body of the discourse by the particles *though* and *yet*, or by some such *conceding* and *adversative* forms of speech: and others may be found in categorical *explaining* sentences levelled against their opposite opinions, as those, who are acquainted with the controversy, will easily discern.

The most plausible opposition I have ever seen against the *supreme* Deity of Christ, is founded on the many scriptures which represent him under *inferior* characters. But it seems plain to me, that all the opposition of this sort consists in a very fallacious way of arguing. For, Christ being a *complex* person, viz. *God-Man Mediator*, very different things must needs be ascribed to him under different considerations of him, some of which agree to him in one of those considerations, and not in another: and so there is no inconsistency between those numerous passages which represent him, in his *human nature*, or in his *office capacity*, as *inferior* to the Father, and the great multitude of other texts, which, in another consideration of him, as plainly represent him to be the *great and true God over all, the same in nature with, and equal to the Father*. Therefore to prevent the dangerous and too common mistake of *confounding* Christ's different characters, and of *misapplying* those of the *lowest* sort to the *highest* consideration of him, I have endeavoured on all proper occasions to *reconcile* his inferior titles and works, which belong to him by *dispensation*, with those of the most lofty strain, which belong *originally* to his divine nature, and to keep them *distinct* in the reader's mind.

Speaking of Christ in his original nature, I have often called him the *proper* Son of God, which I think several passages of scripture justify, understanding a proper Son to signify a Son of the same *nature* with the Father, brought forth by an inconceivable generation, in opposition to sons of God, in an inferior and apparently metaphorical sense.

In the more *direct* proofs of Christ's Godhead, it is true I have insisted on the *usual* topics: but I have set them in the best light I could, which in many instances is either different from, or farther than what I have met with. And whether it is *better* or *worse*, is humbly submitted to consideration.

I have proceeded upon these arguments, because I think they are best suited to *common capacities*, for which they are chiefly designed: and however I have managed them, I cannot but think the *arguments themselves* are worthy of the most serious regards of men of *polite literature*: and most of them seem to be equally strong, if well urged, against every *hypothesis* which has been advanced against

the supreme Divinity of our blessed Lord; especially so far as they maintain, that the very same things, which are said of and ascribed to the great Jehovah, as peculiar to him *only*, are in the *same proper* sense said of and ascribed to *Christ*. This I take to be the main hinge on which several of the following proofs turn, and therefore for the most part I have taken care to keep it under the reader's eye, with a just guard against the Sabellian error.

But after all, these *deep things of God*, are not shaped for the mould of our *reason*, but for the *obedience of faith*. They cannot but be too big for our narrow grasp. And supposing that some entangling questions may be put relating to them, which none can decide to the clear conviction of our reason, because we cannot have adequate ideas of them; yet our faith should rest on the bare authority of God in his revelation of them, because we are sure he perfectly knows himself. And what if God will *stain the pride of man* by averring lofty and inexplicable truths concerning *himself*? This only sets *him* and the *creature* where they should be, according to the just *reason of things*, and the grand design of *Christian religion*, which is to *exalt God* and *make us humble*.

It would be strange indeed, if a *supernatural* revelation from God *concerning himself*, should not have some strokes sublime enough to command a reflection that 'such knowledge is too wonderful for us, it is high, we cannot attain to it.' Psal. cxxxix. 6. Who would not expect such things in *such* a revelation? And who would not suspect the divine authority of it, if such things were not in it? In this account God gives of himself, there is a beautiful variety of the most useful and noble attainables, to excite our greatest diligence, and to entertain, improve, and satisfy the most strong and spreading thought, without invading a *super-human* province. But it can be no disgrace to the most free and rational inquirer to say, 'Lord, my heart is not haughty, nor mine eyes lofty; neither do I,' with prying curiosity, 'exercise myself in great matters, or in things too high for me.' Psal. cxxxi. 1.

A prevailing modesty of mind would regulate our researches after sublime truths, and dispose us to a becoming *adoration* of divine incomprehensibles, instead of *arraigning* them at our tribunal, and *subjecting* them to scorn and cavil, because they out-stretch our line, and are too *grand* to stoop to the *inquisition* of depraved reason. 'The secret of the Lord is with them that fear him. The meek he will guide in judgment, and the meek will he teach his way.' Psal. xxv. 9, 14. And to the *lowly in heart*, I cannot but think, the scriptures afford sufficient evidence of Christ's real and proper Godhead.

The two or three authors I have quoted have treated those parts of the subject more at large, for which they are referred to. And

that I might enter as little as possible into other men's labours, I have shortened my discourse on those points as much as conveniently I could, and turned over the reader to those better authors for farther satisfaction. And this is the reason of the fifth sermon's being remarkably shorter than the rest.

I am free to acknowledge that, in justice to the argument, several things could not be avoided which have been said by others, and having travelled but little over their writings, I may have said more of that sort than I am aware of. An instance of this has already occurred to me in a book intitled, *Several hundred Texts to prove that Christ is the most High God*. A considerable number of the scriptures I have mentioned are there collected with brief reflections, which in some particulars are much the same, as I have more largely insisted on. But I never saw that book, nor any other managed in that plain scriptural way, till mine was in the press. And therefore whatever agreement may be found in some of my thoughts and expressions with that or any other authors, it is chiefly owing to the *uniform evidence of sacred truth*, as that shines out in the *scripture*, the common source of divine light.

It has been my principal care to consult and study *the word of God*, and to adjust my sentiments *wholly* by it, with an eye to the great prophet of the church for a clear and spiritual discerning; that under his conduct I might be led 'unto all riches of the full assurance of 'understanding to the acknowledgment of the mystery of God, and 'of the Father, and of Christ.' Col. ii. 2. And how far he has graciously owned me herein, is left to the Christian reader's reflection.

I have often enlarged most on those *heads* and *scriptures*, which, as far as I have seen, have been least insisted on, by them who have gone before me. And some after-thoughts of this sort having offered themselves to my mind, I have taken leave to insert them in proper places; but no where so much as in the eighth sermon, which by this means is stretched to a disproportionate length.

I have likewise indulged a pretty free vent in considerations of the most *practical* tendency, such as are more immediately suited to make the *heart* and *life*, as well as the *head*, better: it being my governing aim, that 'the favour of the knowledge of Christ may be 'made manifest' 2 Cor. ii. 14. by these sermons, among all that shall think it worth their while to look into them. And if a plain scriptural account of the *evidence* and *importance* of the grand doctrine insisted on, doth but once reach our hearts, I am persuaded *that* will recommend it to us, and secure our faith in it, beyond all that the most elaborate arguments can do without it. And therefore, I have chosen a method of representing it to answer that design, especially in the four or five last sermons; and have the apostle John for

my pattern; whose first epistle, relating in great measure to this subject, manifestly runs in that strain, especially in Chap. v.

It is a principle with me, that it is beneath the dignity of this exalted doctrine, to treat it only in a way of *dry* speculation, and much more to waste our zeal in *litigious* controversies about it. It may, by the blessing of God, turn to much better account, to take the advantage of the tide, for attempting a revival of *spiritual* and *powerful* religion, by impressing those truths on the heart, which the present unhappy juncture of affairs hath made the subject of common and eager debate, to the awakening a general *run* of thoughts that way. And therefore I have endeavoured, as much as the nature of the thing would allow, to hide the air of dispute, and give it a more easy familiar turn that the mind may deal with the glorious object, for useful improvement in *spiritual knowledge, grace, comfort, and holiness*, and not for *vain jangling* and *party-victory*; lest while we are settling our notions about vital truths, we should lose their *vital powers*; of which I cannot but have a concerning jealousy, under formidable apprehensions of its tremendous consequences on *civil, moral, and religious* accounts, in this *self-sufficient* and *degenerating* age.

My thoughts of the doctrine of Christ's real Divinity, as a truth of a very high and *leading* rank, demand the most fervent zeal for it. It lies before my mind with an evidence too strong and touching, to suffer an indifference in myself about its being received or rejected in the Christian world. But, as far as I am acquainted with my own inmost dispositions, I heartily desire that all my zeal this way may be governed by the maxims of 'the wisdom that is 'from above, first pure, then peaceable:' James iii. 17. and that I may 'put away' from myself, and be the means of putting away from others, 'all bitterness, and wrath, and anger, and clamour, 'and evil speaking, with all malice;' Eph. iv. 21. lest while we speak for the honour of Christ; the *manner* of our doing it should 'grieve the Holy Spirit of God,' verse 30. whom I likewise reverence as *God*. And it is my hope, that nothing I have said in the following sheets, can bear a just construction to the contrary.

It is to be expected, that some will think I have set the *importance* of the doctrine *too high*, and therein bore *too hard* on its adversaries. To such I can only say, I am, upon the calmest deliberation, *fully persuaded in my own mind* that, in the main at least, I have not raised it higher than the scripture *plainly* led me: and I could not have been just to the subject, nor faithful to my trust as a minister of Christ, if, with this persuasion, I had said less than I have, for fear of offending any man. But it is very grievous to me, that the great and solemn weight the scripture lays on this point, should light so heavily on the opposers of it. And, though some may read with

a disdainful smile what I am going to add, I will nevertheless vent the glowing concern of my own heart in a well-designed wish, which can do them no harm, and that is, That instead of being offended, their consciences may fall under the *authority of God's word* unto serious awful convictions of the great danger that lies in a resolved opposition to the proper Deity of our *only Saviour*; and that they may find him a *better Saviour to themselves*, than their notions represent him to be to *any*.

If some things I have offered are not seasoned to all the different tastes of readers, or should be thought not strong enough *by themselves* to support the cause pleaded for, I must beg this piece of justice, that they may not be picked out for *droll* or *triumph*, nor prejudice the mind against the rest; but that *all* may be humbly and impartially considered *together*, as in the sight of God, by whom 'every man's work shall be made manifest,' 1 Cor. iii. 13. and with a conscientious application to him, for a sober and discerning judgment of the grand issue of the whole, according to *scripture-evidence*.

The mutual aspect of the several parts of my design on one another, made it necessary to mention some scriptures more than once: and after I have once vindicated the sense I have of any disputed texts, or taken it for granted from the concessions of adversaries, in the cause before us, I thought myself at liberty, as occasion afterwards offered, to quote them again without any comment, sometimes with, and sometimes without referring to what had been said before. But as I have mostly used them with somewhat differing views, so several of them are set in *different*, and yet I hope consistent lights. And therefore I trust to the reader's *candour* for an excuse of what is designed for his *advantage*.

Whatever defects may be found in my way of managing a cause so much above the comprehension of a human understanding, and much more of one of my small attainments, let that be charged on the incompetent abilities of the author, (as in reason it ought) and not on the cause itself.

It may be, I had better consulted my name if I had absolutely refused this publication. But one of my greatest ambitions has been, for some time, to become cold to character: and I think I am, by the grace of God, grown pretty easy about it, any farther than it may subserve the *honour of religion*, and the *little use* I may be of in the world; and then that *I myself* may never slur it by doing an *unchristian*, *mean*, or *indecent* thing. Had not my mind been formed into something of this temper, particularly with regard to printing these discourses, I believe no arguments could ever have prevailed with me to let them see the light.

I know Christ can secure the credit of his own *most* glorious name by whom he pleases; and the more *feeble* the instrument is, the

excellency of the power is the more apparently of *him*, in all the *god-like* effects he produces by it. I therefore humbly devote this slender attempt to his honour, and recommend it to his blessing. And if it may be useful to *recover* any one, who has departed from this faith of the gospel, which I have *earnestly*, and I hope with a Christian spirit, *contended for*; or to *prevent* any from forsaking it; or to *establish* and *compose* the minds of any, who had some scruples, and were wavering about it, through the difficulties which others have thrust upon it; or to *increase the knowledge* of any, who wanted farther acquaintance with it; or to *impress it on the hearts* of any, who have hitherto taken up with a bare doctrinal persuasion of it, or with disputes about it; or to *revive* or *advance its power, sweetness and transforming efficacy* in any, who *have received this truth in the love of it, as it is in Jesus*, I shall reckon my little performance very highly honoured. And its answering these or such like valuable and desired ends, would entertain me with such a pregnant satisfaction in myself, as I think would over-balance reproach, and carry me through that, and every thing else, which might otherwise make me repent this essay.

If God shall please so to favour it, that any shall be profited by it, I earnestly desire their profiting may appear in every suitable effect, and among others in chearful ascriptions of all possible glory to *him*, that he *alone* may be exalted in this labour, and its success. The only return I request for *myself* is, that when they are at the throne of grace, they would think in a Christian manner of an unworthy servant of Jesus Christ, and hearty well-wisher to the souls of all men.

JOHN GUYSE.

Jesus Christ God-Man, &c.

S E R M O N I.

R O M. ix. 5.

WHOSE ARE THE FATHERS, AND OF WHOM AS CONCERNING THE FLESH CHRIST CAME, WHO IS OVER ALL, GOD BLESSED FOR EVER. AMEN.

THE Apostle begins this chapter with the most pathetic expressions of his earnest concern for the unbelieving Jews, who were his countrymen and kindred according to the flesh, ver. 1, 2, 3. And the better to stir up his affection to them, and to aggravate their sin and danger, and his own grief on their account, he recites several excellent privileges that belonged peculiarly to them, as they were Israelites, 'to whom pertained the adoption, and the glory, 'and the covenants, and the giving of the law, and the 'service of God, and the promises:' ver. 4. And in our text he tells them, 'Theirs were the fathers;' they being descendents not only of Jacob, from whom they were called Israelites, according to his honourable name Israel, (which was given him, when as a prince he wrestled with God in prayer, and prevailed) but also of Abraham, and Isaac, and of many other holy and eminent men, among which were kings, priests, and prophets, and types of the Messiah, whose names stand recorded with honour in the word of God. And *of them*, either of the fathers from whom these Jews descended, or *of them*, viz. the Jews or Israelites, *i. e.* of their stock and nation, Christ, 'as concerning the 'flesh,' or so far forth as he was the seed of the woman,

came. The greatness of which privilege he sets out by the infinite dignity of this person in his original nature, who, 'is over all, God blessed for ever;' and this he ratifies by a confirming particle, *Amen.* This is the genuine plain order and construction of our text; in which we have a clear attestation both to the true and proper manhood, and to the true and proper Godhead of our Lord Jesus Christ.

1. We have in these words a clear attestation to Christ's *manhood*, or human nature; he came of the Jews, with this particular restriction or limitation, that it was *concerning*, or with respect to *the flesh*. He did not come of them as to his whole person in both natures, but only as to his human nature, in that part of it that was derivable from them, which is called his *flesh*, to denote the reality of his human nature, as he was the seed of the woman, and the seed of Abraham, of true human race. And therefore, though no human soul, but only the body, is properly derived from earthly parents, yet the denomination of a human offspring from the body denotes a true human nature, which consists in the union of a human soul with that body; for otherwise it is not reckoned a human offspring. And to shew that Christ, by deriving his body or flesh from Abraham, had true human nature, his flesh is spoken of in another place as the seed of Abraham, by way of antithesis to the nature of angels: 'Forasmuch as the children are partakers of flesh and blood, he also himself took part of the same—For verily he took not on him the nature of angels, but he took on him the seed of Abraham,'^a This human nature, as far as any individual of mankind is derived from earthly parents, Christ took from among the Jews, as a descendent from Abraham, being in an extraordinary manner conceived by, and born of a Jewish virgin, who was of Abraham's race; and so he was as truly and properly man, in the substance of that nature, as any other Israelite or descendent of Abraham was.

2. We have as clear an attestation to his true and proper *Godhead*; 'who is over all, God blessed for ever. Amen.' Here he is, in distinction from what he received from the Jews, set out in his other nature, which is his eternal and proper Godhead, described in its most high and glorious

^a Heb. ii. 14, 16.

characters. With respect to that he is called God: and that we might not think he is only God in a metaphorical sense, as a made, or titular, or inferior God, he is called 'God over all, blessed for ever;' even the most high God, possessed of infinite blessedness in himself. And this is spoken of Christ, not with respect to his office-capacity, as all things, so considering him, were put by the Father under him; but with respect to his *nature* as God. For the form of the apostle's expression shews, that it is a description of him in his *divine nature*, by way of antithesis to, or in distinction from the description he had given of him in his *human nature*; and not a description of his *office-power* in distinction from his *person* abstractly considered. His office-power was given him as God-man in both natures; whereas his being called 'God over all, blessed for ever,' is a description of him only as to one nature, in distinction from the other. To be *God over all*, denotes that there is no being above him, considered as God: to be *blessed for ever*, denotes that he hath all essential blessedness in himself; and it is the very same character which this apostle gives to the only true God, that made the world: 'who is blessed for ever, Amen;'^a and to God, considered in the person of the Father, 'who is blessed for ever more.'^b This expression is no where applied to any but to the only true Jehovah; and therefore when it is spoken in our text of Christ, with the addition of *over all*, it cannot but denote that he is that Jehovah. It is likewise said of God the Father in another place, that he is over or *above all*:^c but I cannot find that both these titles of *over all*, and *blessed for ever*, are unitedly applied in any one text to him; and since they are united in this descriptive enunciation of Christ, they the more strongly assert his true and proper Godhead.

The enemies of Christ's deity are so sensible of this, that they would fain strain this last branch of our text to another sense, and read it, God, 'who is over all, be blessed for ever;' or, 'who is over all, God be blessed for ever. Amen.' And so would have it a doxology to God the Father, and not a description of the divine nature of Christ. But the order of the words in the Greek do not agree to this reading; nor is that order, that I can find, ever used to

^a Rom. i. 25.^b 2 Cor. xi. 31.^c Eph. iv. 6.

express this * sense, as some of the opposers of Christ's Godhead have themselves been forced to allow. And when they have changed the order of the words the most they can to their own advantage, they furthermore, to make up their own sense, are forced to add another word,† or to suppose it to be understood, which is not in the original. But it is a known and just rule, that this is never to be done without necessity, when the sense is complete without it; and here there is no such necessity, because it is perfect without such addition, as it is fairly rendered in our translation: and the words are so strong to enforce our reading, that I do not see how it can be altered, without the greatest violence and danger of misinterpretation. Besides, the apostle useth this expression in the sorrow of his heart for the Jews, and to aggravate their sin and misery for rejecting this great God, who honoured them so far as to take his human nature from among them, as the context shews; and therefore a doxology was very unsuitable to the nature of that design; but a description of Christ in the infinite dignity of his person, was admirably well adapted to it. This highly aggravated their sin, and his own sorrow on their account.

Upon the whole, it seems to me as if nothing but a resolved opposition against the proper diety of our blessed Lord, could ever put any person upon forcing and straining a text from its plain genuine grammatical construction and meaning, as the other interpretation doth.

The scripture was written for the common use of all, and is generally to be understood in its most easy and obvious sense; and if this that I have given, is not that sense of our text, I must despair of understanding any one verse delivered in the plainest terms imaginable.

DOCT. The doctrine evidently contained in these words, is this, That Jesus Christ is God-man; or, that he is in one nature true and proper man, and in the other true and proper God, even the most high and infinitely blessed God.

* ὁ ἄν Εὐλογητός is used only, as I can find, here, and in 2 Cor. xi. 31. And with a little variation of the verb in Rom. i. 25. In all which places it is plainly a descriptive enunciation. But when it is used as a doxology, the order of the words is changed into Εὐλογητός ὁ Θεός. Vide 2 Cor. i. 3. Eph. i. 3. 1 Pet. i. 3.

† ἔγω, or, some such word.

In speaking to this I shall, by divine assistance, attempt the followings things.

I. Lay down several Propositions to explain the doctrine, and settle our notions about the person of Christ.

II. Prove that he is the true and most high God.

III. Shew the great Importance of this doctrine, particularly as it relates to Christ's Godhead.

With some Application.

I. Lay down several Propositions to explain the doctrine, and settle our thoughts about the person of Christ.

PROP. I. Jesus Christ is, in his original nature, the only begotten proper eternal Son of God the Father.

God, considered in the person of the Father, stands in relation to Jesus Christ as his Son, who by an unutterable and eternal generation, is begotten of him. Christ in his divine nature is not the Son of God the Father in a metaphorical sense, by creation or adoption, as angels and believers are respectively; but, as far as can be conceived, in a true and proper sense, by eternal generation. Not merely, as I apprehend, by an act of his will, but by such a necessity of nature as consists with such an act of his will, as that whereby he necessarily loves himself.

Christ is not God's Son by *creation*; 'for all things were 'made by him, and without him was not any thing made 'that was made;'^a and therefore he himself, in that consideration of him in which he made all things, could not be made or created; for that would be to suppose that he in one and the same consideration of him, made himself, and existed before himself, which are the greatest contradictions: and accordingly his Sonship is distinguished from that of the angels, as of another and nobler sort than theirs: 'For to 'which of the angels said he at any time, Thou art my Son, 'this day have I begotten thee?'^b

And he is not God's Son by *adoption*; for he is spoken of as his *own Son*, by way of emphasis and peculiarity, in distinction from those who are sons by adoption. The apostle speaking of believers, calls them 'the Sons of God, who 'have received the spirit of adoption,'^c but speaking of

^a John i. 3.

^b Heb. i. 5.

^c Rom. viii. 14, 15.

Christ a little after in that chapter, he distinguisheth his sonship from theirs, calling him God's *own Son*; 'He that spared not his own Son,'^d or † his own proper Son, as the word signifies. And answerably to this, Christ called God his *own Father*, in such an high and appropriate sense as seems to exclude all metaphor. The Father and he spoke of their relation to each other just in the same proper terms as a man and his only begotten son use to do, when they would distinguish each other from fathers and sons-in-law. This is my *own son* says the father, and this is my *own father* says the son: and every one knows what such distinguishing appellations mean. Christ, as God, is the Father's *own Son*^e in as proper a sense, *divino more*, as any son of man is the son of his father that begat him; and hence he is called by way of emphasis and singularity, 'the Son of the living God,'^f or that Son of that God, that living God, as the articles there used intimate, he is that Son that is begotten of his Father's essence, as all living things beget of their own substance; and accordingly he is frequently called the begotten, and the only begotten Son of God, *viz.* of the Father: 'We beheld his glory, the glory as of the only begotten of the Father.'^g And he is immediately after called 'the only begotten Son, which is in the bosom of the Father.'^h And this only proper Son of the Father was begotten of him *from everlasting*, before any creature was formed, as he speaks of himself at large under personal characters. 'The Lord possessed me in the beginning of his way before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought forth; when there were no foundations abounding with water; before the mountains were settled, before the hills was I brought forth,'ⁱ &c. All these expressions manifestly set out Christ's existence with the Father, as begotten by him from that eternity that is proper to God only, as that eternity is described in like expressions in the Psalms. 'Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.'^k Again, that very person who, with respect to his

^d 32. ver.
John vi. 69.

† *τὸ ἴδιον υἱόν.*

^g John i. 14, 18.

^e John v. 18.

^f Matth. xvi. 16.

^h John iii. 16, 18. ⁱ John iv. 9.

ⁱ Prov. viii. 22, 25.

^k Psal. xc. 2.

human nature, was born at, or 'came forth out of Bethlehem,'¹ and with respect to his office is *Ruler in Israel*, had with respect to his original nature by eternal generation, 'his goings forth from of old, from everlasting.' Which can be understood of none but Christ; and hence he speaks of a glory, 'which he had with his Father before the world 'was;^m which (whatever that glory was) must of necessity import his existence with him as his Son then. Hence,

PROP. 2. As Christ is the only begotten proper eternal Son of the Father, the divine nature or essence is communicated to him.

The Father's begetting the Son, must in the very notion of it bespeak not a production out of nothing, nor out of another different nature, but an emanation of his essence, though in a manner inconceivable by us. Supposing the term *beget* to be figurative, yet it is used with a design to instruct us by things that we are acquainted with; but it confounds instead of instructing us, and answers none of our notions in the case, unless we understand it to bespeak the giving a personal subsistence in the same nature to one that is called an *own proper* Son, which appellation of the *begotten* seems to enforce our understanding the term *beget*, in as proper a sense as may be. If Christ is truly and properly the Son, and the only begotten Son of God (as you have heard the scripture declares him to be) then he must be God of the same nature with the Father that begat him; for he that is properly begotten hath the same nature with him that begat, father and son among men have the same human nature: though not the same individual, yet the same complete kind of being or essence one with the other. And when this is applied to God, so as to answer the conceptions we have of a proper Father and Son, it must be understood in a manner suitable to the simplicity of his being; and therefore as the divine nature is indivisible, and cannot be multiplied into particular distinct substances, as human nature may and is; so the person of the Son, he being the only begotten Son of the Father, and his own proper Son, must partake of the same individual substance, nature or essence, with his Father, or else he cannot partake

¹ Micah v. 2.

^m John xvii. 5.

of his Father's nature at all, and consequently cannot be said in any propriety of speech to be his *own* Son begotten of him, and *to proceed forth*,^a as well as to come from God, *viz.* the Father. Hence he is called the brightness, not of the *Godhead's* glory, and the express image, not of the *Godhead*, which might import that he is something different from the Godhead, but he is 'the brightness of the FATHER's glory, and the express 'image of his PERSON:'^b Which imports that he is distinct in personality, and yet the same in his glorious essence with the Father; for none but he that is God can possibly be essentially in himself, or manifestatively to us, the brightness of the glory, and the express image of him that is God, as his challenge strongly intimates, 'To whom will ye 'liken me, and make me equal, and compare me that 'we may be like?'^c As if he should say, no other being can exactly bear my likeness. And therefore it being said of Christ that he is the express image of the Father, the same infinite essence must be common to the Father and him, subsisting in their distinct personalities. And accordingly the name Jehovah (as I may hereafter shew) is given to the Son, which is a name denominating God from his essence, as having a permanent being in himself; and such an one Christ represents himself, as the Son, to be, when he says, 'As the Father hath life in himself, so hath he 'given to the Son to have life in himself.'^d He hath given to him, that is, by eternal generation hath communicated to him to have life in himself essentially, as the Father hath it in himself. The weight I lay on this text does not barely lie in the particles *so* and *as*, but in the nature of the thing they refer to, and that is *life in himself*. For to *have life in himself* is inimitable, and an attribute as incommunicable to any that is not by nature God, as to be *absolutely independent* and *supreme*, which are indeed manifestly included in this perfection of the Godhead. For to have life in himself *essentially*, is to be absolutely independent; and to have life in himself *efficiently*, as the author of it to all others, is to have absolute supremacy over them; and yet this highest essential property of the deity is said to be given or communicated to the Son, as the property of his nature, he being a divine subsistent in the Godhead: and that, in this sense

^a John viii. 42.^b Heb. i. 3.^c Isa. xlv. 5.^d John v. 26.

of the expression, he hath life in himself, appears from the 1st chapter of John, where, when Christ is spoken of as God, ‘by whom all things were made, and without whom ‘was not any thing made that was made,’^d we are told, that *in him was life, viz. essentially as God, and that life was the light of men, viz. efficiently*, as he was the Creator of them, exactly answering to what the apostle says of the self-sufficient and all-sufficient God, ‘he needed not any ‘thing, seeing he giveth to all life and breath, and all ‘things.’^e And elsewhere Christ speaks of himself as the ‘resurrection and the life,’^f thereby intimating that *all renewed* life, both of a natural and spiritual sort, are also from him as the original source and author of them; for the context leads us to understand the word *life* in that place, in both those considerations of it. And as Christ hath life in himself, which seems to be the fullest of any one expression of the nature of the Godhead, so he declared that ‘all things ‘that the Father hath are his.’^g Sure he would have spoke this with some caution, if his Father’s nature and essential attributes were not his. But that he really did partake of these the apostle assures us when he saith, ‘In him dwells ‘all the fullness of the Godhead bodily,’^h or substantially, which I may have occasion afterwards to explain. And accordingly our blessed Lord himself said, ‘I and my Father ‘are one.’ⁱ *One thing*, [Gr. *ἐν ἑσμέν*] as those words signify, not one person, nor one power or will, which seems to be an uncouth expression, as applied to two distinct persons, but one *being, substance* or *essence*, though distinct persons in that one substance.

And, that the Jews understood him to mean that he and his Father were one in nature or essence, appears from their immediately taking up stones to stone him ‘for blasphemy, ‘because he being a man made himself God,’^k by what he had then said. In answer to which Christ does not at all disown their sense of his words, by telling them they mistook him, and that he only meant that he and his Father were one in consent and design, or power, as he was the Father’s delegate, and acted by a power derived from him, or that they were *One* only in some inferior way, and that his words

^d John i. 1, 2, 3, 4.^e Acts xvii. 25.^f John xi. 25.^g John xvi. 15.^h Col. ii. 9.ⁱ John x. 30.^k John x. 33.

were to be taken not in a strict and proper, but only in a loose and general sense. If he had not meant as they understood him, or at least if what they understood him to mean was not true, he would certainly have said something of this kind to correct their gross mistake, and to do justice to himself and to his Father's honour. But so far was he from this, that on the other hand he confirmed what he had said as a truth in their sense of it, *viz.* that he was *so one* with the Father as to be indeed by nature God as well as he. The first proof he offers for this is taken from the word of God. 'Jesus answered them, Is it not written in your law, I said ye are gods? If he called them gods to whom the word of God came, and the scripture cannot be broken: say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest because I said, I am the Son of God?'¹ The place from whence this text is quoted is Psal. lxxxii. 6. where these words are spoken to the rulers of Israel, 'I have said ye are gods.' Those rulers of Israel were in their office types and shadows of the Messiah who was 'to come forth to be Ruler in Israel;'^m and they were called gods, because they were typically representative of that Ruler of Israel that should be the true God: otherwise what can be the meaning or force of those words which Christ immediately adds as the foot of his argument, 'and the scripture cannot be broken,' unless to shew that their being called gods by the word of God, as that came to them and gave them that title, had a reference to Christ, and was prophetic that he should be indeed God, or that he should be in *reality* and *truth*, what they were only in shadow and name. And so Christ's argument lies very clear and strong; *q. d.* If the rulers of old were called gods in the scripture, because they were types of me the great Shepherd and Ruler of Israel, (under which character he had spoken of himself in the former part of this chapter) can you imagine it to be blasphemy, that I whom the Father hath sanctified and sent into the world, as that Ruler or Shepherd whom they typified, should say I am the *Son of God*, as they in that place were called the 'children of the most High?' or rather, is it not evident that to answer those types, I must be *that* in truth, reality

¹ Ver. 34, 35, 36.^m Mic. v. 2.]

or substance, which they were only in name and shadow? Does not the very nature of a type and its antitype necessarily import this? If therefore I did not really answer those types, the scripture would be broken; but that cannot be, and consequently I must needs be in a true and proper sense God. This appears with great evidence to me to be the most genuine state of Christ's argument in those verses; and there seems to be something in the Psalm itself from whence this testimony is taken to favour it. For when the Psalmist gave those rulers the title of gods, he tells them they should *die like men*, intimating thereby that they were gods only in name and shadow; and immediately he adds this prayer respecting, as I conceive, the Messiah, 'Arise, O God, judge the earth; for thou shalt inherit all nations:'^a *viz.* Gentiles as well as Jews, according to what is said of Christ, that he should 'have the heathen for his inheritance, and the uttermost parts of the earth for his possession.'^b From this argument taken from the word of God, Christ proceeds further to prove his essential oneness with the Father from the sameness of those works which he and the Father wrought. 'If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him.'^c He herein argues not only from the sameness of his works with the Father's for the substance of them, but most especially from that *god-like, sovereign, self-sufficient* way in which he, as well as the Father, wrought them; which is the only consideration of them that suited his argument, and commanded a belief that his Father and he had a mutual essential in-being, and had the same divine nature as the principle of operation in them both; and accordingly the Jews understood him as hereby carrying his argument unto an assertion of his oneness in nature with the Father, and so maintaining that he was properly God; and 'therefore they fought again to take him.'^d

Thus as Christ is the proper Son of God he hath the same nature with the Father, and is as truly and properly God as he; for his being *God*, and *the Son of God*, are used as synonymous terms, or as words of the same import, in

^a Psal. lxxxii. 6, 7, 8.^b Psal. ii. 8.^c John x. 37, 38.^d ver. 39.

that discourse of Christ's, which we have been now considering, and in that place in the Psalms to which it refers, and the reason of their being used as terms of the same import with respect to Christ, is because by eternal generation the divine essence is communicated to him. Hence when the evangelist John had called him God in a proper sense, 'the word was God,' he afterwards calls this word 'the only begotten of the Father,'^e to shew that he is truly and properly God, of the same nature with the Father, as he is his only begotten Son, and so hath his Father's nature by an inconceivable generation. Yea, Christ's divine nature is so *intirely* the same with the Father's, that 'he that hath seen him,'^f or known him according to the manifestations he made of himself as the Son of the Father, *hath seen*, or known, *the Father also*; which imports that they are distinguished from each other as two persons, and yet are of the same nature or essence. For otherwise it would not follow in any fair sense of the words, suitable to the spirituality of God's nature, that he that hath seen the Son hath seen the Father. And accordingly the following verses expound it of him and his Father, who as two distinct persons have an essential in-being in each other, with a confirmation of it by the same argument as Christ used to the same purpose in John x. chap. which hath been considered at large. 'Believe me, that I am in the Father, and the Father in me; or else believe me for the very work's sake.'^g Hence,

PROP. 3. As Christ is the eternal proper Son of the Father, and hath the divine nature or essence, necessary existence belongs to him.

He is not brought forth merely as an effect of the Father's *will*, as all creatures are, and therefore his existence is not *arbitrary* as theirs is. Creatures, one and all, might, or might not have had a being. Every creature that hath a being might never have had that being, if it had so pleased God. There was no necessity of nature why any of them should be; all that they are or have is owing to an act of sovereign pleasure, and subsists by it. 'For thou hast created all things, and for thy pleasure they are and were created.'^h But we read nothing like this with respect to the eternal ge-

^e John i. 1, 14.

^f John xiv. 7, 9.

^g John xiv. 11.

^h Rev. iv. 11.

neration of the Son, and he being truly and by nature God, his existence cannot but be absolutely necessary. He cannot but have a being; he could not but be from everlasting, and cannot but be to everlasting. His very nature as God includes necessary existence as essential to him, and cannot do otherwise without the most obvious contradiction: and hence Christ called himself *I am*, which denotes the necessity and eternal permanence of his being. ‘Verily, verily, I say unto you, before Abraham was I am.’ⁱ He hereby claims the same necessary permanent unconfined being, as the great Jehovah of Israel did by that name, the meaning of which is drawn out in the Psalmist’s description of God in his necessary and eternal existence. ‘From everlasting to everlasting thou art God.’^k The Godhead cannot be otherwise than it is. And as it subsists in three persons, Father, Son, and Holy Ghost, the subsistence of each and all of these is equally necessary. So that (speaking with reverence) the Father can no more subsist without the Son than the Son without the Father; the non-subsistence of either of them would change the Godhead itself, and make it infinitely different from what it is. And therefore the subsistence of the Son is no more avoidable than that of the Father, because the subsistence of both equally stands on the unchangeable perfection of the Godhead itself. Hence,

PROP. 4. As Christ necessarily exists in the true nature of God, he is, as to essence, equal to the Father, though in other respects inferior to him.

Considering the Father merely as the Father, and the Son merely as the Son, or only in those relations of one to the other, and so it may be allowed that, according to our notions of things, the Son, as the Son, is inferior to the Father, as the Father; those relations, abstractly considered as such, implying it, though how far those relations in the *divine nature* imply it, is more than we can pretend to say; and considering Christ as man, and as in his office capacity, and so he cannot but be inferior to the Father, as we may see hereafter. But yet, this no ways hinders but that, considering the Son in his nature as God, he in that sense is equal to and as great as the Father, being together

ⁱ John viii. 58.

^k Psal. xc. 2.

with the Father the most High God; and that for this plain reason, because the nature or essence of both is one and the same, as you have already heard. To suppose that one is greater than the other in that respect in which they are one and the same, is to suppose the greatest contradiction that can be. And accordingly our Lord spoke of himself as the Son of God in such high characters of his Godhead, that the Jews understood him to mean, that he was in nature equal to God; for which they charged him with blasphemy. 'Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he said that God was his,'¹ or (as it is in the Greek, and is reported by the Evangelist as the import of Christ's words) his † own Father, 'making himself equal with God.' His calling God his *own Father*, they justly understood to signify that he was of the same nature with him. And Christ was so far from disowning this charge, or saying it was but a cavil founded on a strained criticism on his words, that he in the following verses confirmed the truth of this, which they, not allowing him to be what he really was, imagined to be blasphemy; although he likewise intermixt several things which suited with his lower characters as man and mediator, as he often used to do.

Among other particulars he tells them, 'the Son can do nothing of himself,'^a which may be understood of him as man or as mediator, and so belongs to his lower character; and in this sense I allow he uses a like expression afterwards in this chapter, where he says, 'I can of mine own self do nothing,'^b He seems by what he immediately adds in that verse and the following to the end of the chapter, to talk more apparently of himself according to his inferior character, as man, or as the Messiah. But in the verse we are considering it is quite otherwise; for by the next words he as apparently speaks of himself according to his highest character as God, and that as a proof of this assertion, as we may see anon; and so considering it we may easily understand the meaning of it to be thus, he could *do nothing of himself*, or apart from the Father, because his essence and his Father's were the same, and therefore they could not be

¹ John v. 17, 18.† *πατέρα ἑαυτοῦ*.^a Ver. 19.^b Ver. 30.

divided in operation, but jointly acted in all things. The divine nature is the principle of operation in both, and therefore whatever one person doth the other may be said to do too, though one of these persons may be more immediate in the operation than another. And that this was the meaning of Christ in this expression here, seems plain from what he adds as the reason of it in the close of the verse, 'for what things soever he doth,' THESE, not only like these, but the very same in every particular, 'THESE also doth the Son LIKEWISE,' or in the same manner, in the same sovereign self-sufficient way; and therefore he adds in a most exalted and god-like strain, equal to that which belongs to the Father, 'as the Father raiseth up the dead, and quickeneth them,' even so, with the same power, 'the Son quickeneth WHOM HE WILL,' with an absolute and unrestrained sovereignty, which he mentioned with respect to himself, though he had passed it by in silence with respect to the Father. And can it be imagined that he would have taken such a lordly state on himself, and that whilst he was speaking of the Father as well as of himself, and that without expressing the like sovereignty of the Father, if he was not indeed in nature equal to him? Sure this as well as other passages in the same context, are a very pregnant evidence that he did not blaspheme when he said God was his own Father, making or asserting himself to be equal with God. And the apostle says the same thing of him in the most express words, telling us, that 'he thought 'it not robbery to be equal with God.'^d This appears with good evidence to me to be the proper, fairest and most obvious reading of these words. Some have indeed laboured with much subtilty to turn the expression, 'who thought 'it not robbery to be equal with God;' into, he did not covet, or was not greedy, or in haste of being honoured as God, which they at the same time (at least some of them) have confessed is an unusual phrase; and it is indeed so unusual that I can find nothing like it in all the Bible. And why should we admit of that unusual phrase here, when this apostle himself hath taught us better in his own use of the verb that governs the rest of this sentence? In this epistle and several others, it is often and constantly used

^d Phil. ii. 6.

to signify to *suppose*, *think*, *count* or *reckon*, or some such word. Thus in this very chapter, 'I SUPPOSED it necessary:'^d and in the next chapter three times together, 'I COUNTED loss for Christ: I COUNT all things but loss' — and do COUNT them but dung, &c.'^h In all these places it is the same verb * with that in the place under consideration.

And as this is the most genuine sense of the phrase, so it admirably suits the apostle's design in what he here says of Christ, which is to excite us to the utmost humbleness of mind in our regards to others, from a consideration of the infinite condescension of Christ, who in his divine nature claimed an equality with God, but in his regards to us voluntarily emptied himself, or laid aside his glory in the abasing circumstances in which he appeared in human nature. And therefore we ought to abide by this plain sense of the words, as they assert Christ's equality with the Father, considering Christ in his divine nature.

^d Chap. ii. 25.

^h Chap. iii. 7, 8.

* ὡμῶμαι, and vid. Dr. Edwards' preface to his reflections on Mr. Whiston, where this text is vindicated at large, and several other instances are given of the use of this verb by the apostles in the sense in which I have taken it.

S E R M O N II.

R O M. ix. 5.

—OF WHOM AS CONCERNING THE FLESH CHRIST
CAME, WHO IS OVER ALL, GOD BLESSED FOR
EVER. AMEN.

I Have already spoken to four Propositions to explain the observation I made from the text, and to settle our thoughts about the person of Christ: and now proceed to a fifth, which is this:

PROP. 5. It was from everlasting agreed between the Father and the Son, that the Son should assume human nature into personal union with himself, and in that nature be a Mediator between God and man, which is no way inconsistent with his essential equality as God, with the Father.

Christ is not only spoken of as pre-existent in his divine nature to all worlds, but as set up (Heb. anointed) or constituted as Mediator from everlasting, in the eternal covenant between the Father and him, 'I was set up from everlasting, &c.'^a And to shew that this had a respect to some transactions between the Father and him, relating to the work he was to go through for the sons of men, it is added in the same discourse, 'Then was I by him as one brought up with him, and I was always his delight, rejoicing always before him: rejoicing in the habitable parts of his earth, and my delights were with the sons of men.'^b Accordingly Job spoke of Christ, about two thousand years before his incarnation, as his Redeemer who lived in that office then. 'I know that my Redeemer liveth, &c.'^c He was then a *lamb slain*^d by covenant agreement, as well as typical representation; and without allowing of that

^a Prov. viii. 23.^b Ver. 30, 31.^c Job. xix. 25.^d Rev. xiii. 8.

covenant agreement, I do not understand how it can be said, that ' grace was given us in Christ,'^e and ' eternal life was ' promised before the world began.^f In this eternal covenant the Father, as the first person of the trinity, is represented as proposing the office of mediation to the Son, and the Son as freely and voluntarily falling in with that proposal. He was not forced to it, it was a free act of his will. ' Lo, I ' come: — I delight to do thy will, O my God.'^g By this agreement the Son was to take to himself an inferior nature, and in that nature to act in subjection to his Father, as one that voluntarily made himself his servant to accomplish the great and glorious design of salvation to all that the Father then gave him: hence the Father speaks to him as his servant in this work, in the representation that is made of this covenant at large.^h

As this dispensation of things well becomes the order of the personal subsistencies in the trinity, so it no way interferes with Christ's essential equality in his divine nature with the Father. For Christ does not hereby cease to be what he was before, though he becomes in another consideration of him what he before was not. And nothing is more common than for persons that are otherwise equal to become inferior one to the other by dispensation or agreement; yea, sometimes a superior in other respects becomes an inferior by office and service. An elder brother sometimes becomes a servant to the younger. A husband, who in that relation is superior to his wife, sometimes becomes subject to her in another; as in the late reign, prince George, the husband, was the subject and servant of queen Anne, his wife. Yea, sometimes a parent, who is in that relation superior to a son, becomes in another, subject to him, as an empress dowager becomes the subject of her reigning son. Yea, sometimes a father himself may by office become inferior to his son, as a Lord Chancellor may have a father in office under him, and as in fact Joseph's father, and all his elder brethren, were subject to him, and less than he in Egypt; and if superiors in other respects may by dispensation and office come into inferior capacities, much more may those who are in other respects equal, notwithstanding that equality, agree to put on se-

^e 2 Tim. i. 9.^f Tit. i. 2.^g Psalm. xl. 7, 8.^h Isa. xlix.

veral personages, and to become in different stations one of them subject to the other. And in all these instances of one person's becoming inferior to another by dispensation, they are equal by nature as men, having the same essential nature and properties which make them capable of agreeing upon and acting in those superior or inferior capacities respectively. Now though, in the application of this to the case in hand, we must not suppose that the Father and Son are two distinct beings, yet considering them as two distinct persons it serves to illustrate what I aim at; *viz.* That the Son's becoming inferior to the Father by dispensation and agreement, in his taking upon him our nature, and becoming his servant therein, is no way inconsistent with his equality with the father under another consideration of him as he is by nature God; and will by no means bear an inference that Christ was in his divine nature, and prior to his office, subject and inferior to his Father, as he is in that office-relation, or that such an infinite distance as must be between the eternal Father, and any that is not by nature God, was necessary to that subjection and dependence on the Father, which Christ in our nature and in his office-capacity came into. On the other hand, Christ's highest characters of absolute sovereignty and power as God, and his lowest characters of subjection and dependence as man and Mediator, are often blended together in his discourses of himself, to shew that in different considerations of him they are all very consistent together, as a careful reader may easily observe. And the Father speaking of him as his servant calls him at the same time his *fellow*, to shew that his subjection to him in one nature, and with respect to his office, is not inconsistent with his equality with him in his other nature, and absolutely considered. 'Awake
' O sword, against my shepherd, and against the man that
' is my fellow, saith the Lord of hosts.'^a Hence,

PROP. 6. The Son of God, according to his voluntary agreement with the Father, did in the fulness of time assume human nature into personal union with himself, and so became in one person God-man, as truly man as he was God.

He having agreed to be his Father's servant in redeeming

^a Zech. xiii. 7.

work, it is said, suitable to that relation, that he 'prepared him a body,'^a and he 'sent forth his Son, made of 'a woman, made under the law, to redeem them that were 'under the law.'^b And to shew that the Son was at the same time active and voluntary herein, we are told that 'forasmuch as the children are partakers of flesh and blood, 'he also himself took part of the same'^c—and 'he took on 'him the seed of Abraham;' that is, human nature derived from Abraham, in distinction from *the nature of angels*. He took on him not a human person that had an antecedent or distinct subsistence of its own, for then he would have been two persons; but he took on him human nature, and gave it a peculiar and individual subsistence in his own divine person, so that both his divine and human natures have but one personal subsistence, and are together but one Christ. And this is that which our text asserts, that he was of the fathers, or of the Jewish nation, 'according to the flesh,' or as to his human nature, even he the same person, *who is*, in his other nature, 'God over all, blessed for ever.' The evangelist John very fully establishes the same truth, when speaking undeniably of the same person he says, 'In the 'beginning was the Word, and the Word was with God, 'and the Word was God;' and he 'the Word, was made 'flesh and dwelt among us.'^d And the apostle speaks of this as the 'great mystery of godliness, that God was manifest 'in the flesh, justified in the spirit, seen of angels, preached 'unto the Gentiles, believed on in the world, and received 'up into glory.' These expressions all manifestly relate to the same person, and they are such as cannot agree to the Father, or to the Godhead absolutely considered, but only to God in the person of the Son, of whom alone it can be said that he was 'justified in the spirit, and received up to glory.'

That the Son of God was incarnate, and so became man, is abundantly declared in the scripture. The fact is clear and plain, though the manner of it is incomprehensible and puzzling to our weak capacities, and therefore it is called a *mystery*, 'the great mystery of godliness.' And how can it be but that this wonderful union of two different natures in one person, together with the other wonderful union of

^a Heb. x. 5.^b Gal. iv. 4, 5.^c Heb. ii. 14, 16.^d John i. 1, 14.

three distinct persons in one infinite nature, which this union presupposes, should be a mystery? Since all *real* and especially *vital* unions are so, as to the manner of them.

Natural unions are all mysteries, which the wisest of men, and the most acute and learned philosophers, could never give a satisfactory account of. None could ever tell how the parts of matter are united, or by what nexus ties or bands they hang together, or are framed into their different consistencies: why one body is solid and another fluid, one soft and another hard, or why all their particles do not fly asunder at every puff, like a heap of loose and fine dust. That different bodies are of different contextures is undeniable fact, but how or whence it is that they are so no living man can tell. And as to the union of our own souls and bodies, by what bands or ties they are knit together and make up a human person, none can possibly conceive or tell; or how the soul that is an immaterial spirit acts upon the body that is mere matter, between which two there is no likeness in their abstract natures or properties, or how the body that is matter acts upon and affects the soul that is a spirit, how they keep together, and never (or at least do not ordinarily) part till death in an unaccountable way dissolves the uniting unknown somewhat, is altogether incomprehensible. We by daily experience know the fact that it is so, but cannot so much as guess with probability at the manner of that fact, how it is so. And it is more than likely that if experience had not fixed and commanded our belief of these things, we should have reckoned them impossibilities and contradictions, and have thought them more absurd, than it is now for us to imagine that a stick or a stone, continuing what they are, should be personally united to an angel who should animate them, and make them speak and act, and be affected with pain or pleasure, according to the different touches and impressions which other bodies might make upon them.

How much less then can we, poor, little, shallow, narrow-minded creatures, pretend to conceive or tell the manner of those unions that relate to the deepest things of God, or to the incomprehensible infinite nature or essence of God? How three distinct persons are united and subsist in one infinite nature, as it is in the adorable trinity; or how two distinct natures are united in one person, as it is in the un-

exampled incarnation of the Son? But when the scripture hath so often and plainly told us upon the authority of God, who cannot lie, that there are such unions, for us to deny or disbelieve them because our thoughts are not so high as God's thoughts, or because we cannot adjust these unions to our own dark confused notions, or conceive how they can be, and thereupon to cry out they are contrary to reason, and scornfully call them mysteries that are fit to be received only blindfold, is just as if we should deny, and laugh at those that believe, that our souls and bodies are united, because we cannot conceive how they should be so in a way congruous to their respective natures; or that the parts of matter in solid bodies are united, because we cannot conceive the manner of their being so. As absurd as this would be in one case, so absurd it is in the other; since the testimony of God is at least as good an authority as that of our senses, to be depended on. And did we humbly and fairly consult what God says first, and then regulate our own ways of reasoning by it in divine things, as we consult our experience first, and regulate our own ways of reasoning by that in natural things, I am persuaded we should never seek to strain and force the word of God from its most plain and genuine meaning, that we may make it comply with our own schemes or ways of thinking, instead of making them comply with that. And sure we owe more deference to God than we do to ourselves.

We are to believe this mystery, that Christ is both God and man in one person, upon the bare authority of God's word. That (as you have already heard, and may hear more hereafter) affirms with strong and repeated clearness, and in the most proper terms, that he is *God*; and it declares with like plainness of speech, that the same person is *man*, as all the texts mentioned at the beginning of this proposition shew; and it admits of still fuller evidence, which I shall now a little farther, though but briefly, point to. The accomplishment of all the ancient prophecies of him as *a man*, as the *seed of the woman*, and of *Abraham*, and *son of David*, and the like, prove him to be truly a *man*; and so do the accounts we have of his conception and birth, though in an extraordinary manner, and of his whole life and death on earth, in which he appeared, acted and suffered altogether as a *man*, and in ways peculiar only to

a *man*. That he had a true human *body* appears not only from its being called a body, but from the description that is given of it, as *flesh and blood*;^a the same for kind with that which *the children*, redeemed by him, *are partakers of*. And even after his resurrection, he spoke of his body as consisting of flesh and bones, and of the members proper to a human body. 'Behold my hands and my feet that it is I myself; handle and see, for a spirit hath not flesh and bones as ye see me have.'^b

And that he had a true human *soul* is evident; for he as man 'increased in wisdom as well as stature.'^c This could not be said of his Godhead without a blasphemous indignity, but only of his human soul; and that soul of his was subject to the same passions of joy, grief and sorrow as ours are, only without sin. Hence we read of Christ's *rejoicing in spirit*^d on one hand, and of his being *grieved and troubled*,^e and of his *sighing deeply and groaning in spirit*^f on the other. At other times we are told, 'his soul was exceeding sorrowful unto death,' and he 'poured out his soul unto death, and gave up the ghost.'^g All these, and such like expressions shew that he had a true human soul as well as body; for the divine nature was incapable of being subject to any of these passions, much more to those that were so very dolorous, *that* being wholly impassible. He was to redeem the souls as well as the bodies of men, and therefore he must have a human soul to go for their souls; and this we are assured he offered, 'When thou shalt make his soul an offering for sin.'^h To put this matter past all reasonable doubt, it is expressly affirmed, that he 'was in all things made like to his brethren';ⁱ which is spoken with respect to his taking our nature that he might be fit to act therein as a suitable high-priest for us men, and therefore imports that he is as truly a *man* as any of us are: and on this account he is frequently called *the son of man*, as on the account of his divine nature he is called *the Son of God*. Hence,

PROP. 7. The two distinct natures of God and man that

^a Heb. ii. 14.

^b Luke xxiii. 39.

^c Luke ii. 52.

^d Luke x. 12.

^e Mark viii. 12.

^f John xi. 33. & xiii. 21.

^g Mark xiv. 34.

^h & xv. 37.

Isa. liii. 12.

ⁱ Isa. liii. 10.

ⁱ Heb. ii. 17.

are personally united in Christ, continue distinct as to their substance and essential properties in him.

His Godhead is not turned into the manhood, nor his manhood into the Godhead; these natures are not altered or confounded, so as to make up a third nature between God and man; for then he would be neither God nor man, but of a nature between both, and specifically different from both: whereas he is both God and man in different considerations of him, having the perfect nature of both united in himself, so as those natures are personally one, and yet essentially distinct. His being man is no more inconsistent with his being God, than his being God is inconsistent with his being man, and they are neither of them really more inconsistent with one another, than it is that our souls, which are pure spirits, are united with our bodies, which are mere matter, and constitute one human person, without the least confusion of the essential nature or properties of either of them.

Christ's divine nature and properties still continue the same as ever they were; they lose nothing by his becoming man. With respect to this nature he is still as eternal, omnipotent, omnipresent, omniscient, infinite in holiness, goodness and truth, and all other moral attributes, and altogether as impassible as ever, (as may be hereafter shewn) which cannot be said of him as *man*, or with respect to his human nature. Hence his human nature, and all its essential properties, are likewise the same that belong to a true and perfect man. This nature was not omniscient and omnipotent as his divine nature was; for speaking of himself as man, he confessed he did not know the day of judgment^a and could 'of his own self do nothing,'^b which, as has been hinted, is to be understood of Christ as man. In his human nature, when he was in his state of humiliation on earth, he was subject to all sinless infirmities of human life, and to death itself, as well as other men, (as the history of the gospels fully shews) but nothing of this can be said of him as 'God over all, blessed for ever,' or with respect to his divine nature. His human nature is finite and limited, even in its exalted state in heaven; it is only in heaven, whilst his essential presence as God fills all

^a Mark xiii. 32.

^b John v. 30.

places. Thus the angels spoke of him with respect to his human nature, when the disciples saw him ascending in that nature to heaven.^c So that he is true and perfect God, and true and perfect man, without the least confusion or essential identity of either of those natures, or of their essential properties respectively. And yet, these being so united in Christ as to be but one person, sometimes the things that he did immediately in one nature are ascribed to him when he is spoken of in, or denominated by the other. Thus on the one hand, when Christ is called *God*, or denominated by his divine nature, he is said to ‘pursue his church with his own blood,’^d though it was only his human nature that had blood to shed for it. And on the other hand, when he was on earth, and called himself the son of man, which was a denomination of himself by his human nature, he said ‘he the son of man was in heaven,’^e though it was only with respect to his divine nature that he was so at that time, and his common language of heaven was, *where I am*. This communication of properties, (as it is usually called) whereby those properties that belong to one nature are ascribed, not to his other nature, but to his person when he is spoken of in his other nature, does not denote any change of those natures into one another, or any confusion or intermixture of their respective properties as if they passed into one another, but only prove that both these natures, with all their essential properties, do really and distinctly belong to him, and are personally united in him, whose person is, by an adorable and peculiar constitution, not only *God*, nor only *man*, but both *God* and *man*. Hence,

PROP. 8. In both these natures of God and man, according to their respective principles and properties, Jesus Christ performs the office of Mediator between God and man.

As God and man are the parties at variance that are to be reconciled, none could mediate and make up the breach between them, but one so constituted of both these natures, as to be God-man. By his being God he was fit to treat with God; for how could a mere man pretend to deal with

^c Acts i. 9, 10, 11.

^d Acts. xx. 28.

^e John iii. 13.

the great and provoked God for men? And by his being man he was fit to treat with men; for had he been only God, how could such sinful men as we dare to approach him? Unless he had been man, he could not have been subject to that law that was given to man: he could not have performed the righteousness that was due to it, by obeying its precepts or suffering its curse for us men. But God
 ‘ sent forth his Son made of a woman, made under the law,
 ‘ to redeem them that were under the law, that we might
 ‘ receive the adoption of sons.’^a

Unless he had been man he could not have been a high-priest or sacrifice to make atonement for us men. For
 ‘ every high-priest is taken from among men—that he
 ‘ may offer both gifts and sacrifices for sins.’^b And Christ being a high-priest for men, it was ‘ necessary that he
 ‘ should have something to offer’^c for them: but this he could not have had but by having a true human nature to offer.

And unless he had been God he could not have gone through the difficult work which his mediation with an offended God for sinful men called for; nor could he have given what he did and suffered for them, dignity and worth sufficient to answer the designed and necessary end, as may be shewn more at large hereafter. And therefore it was Jesus Christ, *God-man*, that performed the office of a mediator between God and man. Hence *the child born*, and *the Son given to us*,^d to undertake our cause and make peace with God for us, *as a prince of peace*, is called *the mighty God*, as even some that deny his proper Godhead have owned in the application of that text to Christ. And the name of this person that appeared and acted as a mediator between God and men is Emmanuel, which takes in both his natures, as it signifies God with us. ‘ Behold a virgin
 ‘ shall be with child, and shall bring forth a son, and they
 ‘ shall call his name Emmanuel, which, being interpreted,
 ‘ is God with us.’^e Accordingly he is usually spoken of as a person that did and suffered all for us without the least appearance of excluding either of his natures from those personal acts. ‘ He gave HIMSELF for us,’ (which plainly takes in his whole person) is the common language of the

^a Gal. iv. 4, 5.^b Heb. v. 1.^c Heb. viii. 3.^d Isa. ix. 6.^e Matth. i. 23.

New Testament. And in those branches of his office-performances, of which his human nature was undeniably the immediate principle, his divine nature is spoken of as also concurring in a personal manner. 'Hereby perceive we the love of God, because he laid down his life for us:'^f and 'feed the church of God which he has purchased with his own blood.'^g Hence it is charged upon the Jews that they 'killed the Prince of life,'^h and 'crucified the Lord of glory:'ⁱ which are denominations of Christ in his highest God-like characters, to shew that his entire person was concerned herein, though in a different manner, suitable to the different properties of his two natures. It was Jesus Christ, God-man in office, that lived and died for us on earth, and intercedes for us at the Father's right hand in heaven. It is the Son of God in human nature that, as our great High-Priest, is passed into the heavens for us, and is the ground of all our encouragement to come to the throne of grace for help and mercy in every time of need, as the apostle argues.^k Hence,

PROP. 9. Christ being the most high and infinitely blessed God, is to be understood with respect to his divine nature, and only on that account.

Though he who is man, and Mediator between God and men, is the most high and infinitely blessed God; yet he is so, *not as man*, nor as Mediator, but only as the 'proper eternal Son of God,' the same in nature or essence with the Father. This character is not the character of his office, nor is it given him on that account; but it is the character of his essence as he is truly and by nature God, and is given him on that account.

He is not stiled 'God over all blessed for ever,' with respect to his advanced dignity by his honourable and powerful *office*, as if he thereby deserved this character, and was intitled to it; but he was really in himself what this title owns him to be, before he took this office upon him; and his being so was fundamental to this office itself, for otherwise he would not have been capable of it, as is hereafter to be shewn. Nay, so far is he from bearing this title

^f 1 John iii. 16.

ⁱ 1 Cor. ii. 8.

^g Acts xx. 28.

^k Heb. iv. 14, 15, 16.

^h Acts iii. 15.

on the account of his *office*, as some suggest, that on the other hand all the *inferior* characters of dependence on, and subordination to the Father, which are given him in the scripture, do peculiarly belong to him as considered in his office-capacity, and as the son of *man*. And so considering them, they are no contradiction to his being in his divine nature 'God over all, blessed for ever,' as I shewed under the fifth proposition. And that he is indeed the most high and infinitely blessed God, will, I trust, farther appear with very full evidence in the proofs I am to give of it under the next general head. But the consideration of that must be deferred to make way for a little improvement of what hath been offered in explication of the doctrine.

A P P L I C A T I O N.

Use I. We may hereby be furnished with *answers* to the most plausible *objections* against Christ's real and proper deity.

1. Is it objected, That the distinct personalities of the Father and the Son in the undivided essence, and the personal union of two such infinitely different natures as God and man in Christ, are altogether *inconceivable* and *incomprehensible*, and therefore are to be rejected as unintelligible mysteries? The *answer* is, All real, and especially *vital* unions are inconceivable and incomprehensible as to the *manner* of them, and much more those that belong to the infinite nature of God. The God that is comprehensible by us can be no God, and therefore the incomprehensibleness of these unions that concern the Godhead is rather an argument for, than against them. Why then should we say with Nicodemus in a lower case, 'How can these things be?'¹ when the word of God declares they are.

2. Is it objected, That the very notion of a son carries in it inferiority to the father, and that therefore absolute supremacy does not belong to Christ in his highest nature? The *answer* is, That though it be allowed that there is an inferiority in the relation of the Son, as the Son, to the Father, as the Father, yet this does not destroy, but establishes the sameness of nature in both. And considering

¹ John iii. 9.

the Son essentially as God, of the same undivided nature or essence with the Father, and so he is not inferior to, but equally supreme with the Father, being, as well as he, 'God over all, blessed for ever,' and acting by a power essentially his own, as well as the Father.

3. Is it objected, That the Son is begotten of the Father, and so derived from him, and that only the Father is unbegotten, and so the only underived or self-existent God? The *answer* is, Considering the terms underived, or self-existent, as signifying unbegotten, and considering unbegotten merely as a personal or relative character, and so it is allowed to be the peculiar relative property of the Father as the Father: and answerably, to be begotten, and in that sense derived, is allowed to be the peculiar relative property of the Son as the Son. But considering unbegotten as signifying self-existent, and considering self-existent as an essential property of the Godhead as such, denoting its necessary self-existing unoriginated nature or essence, and so it belongs to the Son as well as to the Father, *that* one divine nature or essence being equally the same in both persons, and the subsistence of them both therein being equally necessary.

4. Is it objected, That the Father is several times called *the God*, as well as *the Father* of Christ, and therefore is a distinct being, as well as a distinct person from him? the *answer* is, as Christ is a complex person, God-Man, including his office of Mediator, these expressions are to be applied to him differently, according to different considerations of him. The Father's being *his Father*, respects his divine nature particularly; and the Father's being *his God*, respects his human nature or his covenant relation to him as Mediator and Head of the church. And therefore I do not find that the Father is any where called the God of the Son, when the Son is spoken of under the formal consideration of the Son, but only when he is spoken of in his complex character as the Christ, or as God-Man and Messiah. And it is very common to have several things spoken of Christ together, which are to be understood as differently agreeing to him according to different considerations of him. Thus he is called both 'David's Lord and Son,'^a and 'the root and offspring of David.'^b

^a Mark xii. 36, 37.

^b Rev. xxii. 16.

And he is represented under the type of Melchisedeck, as ‘without father, without mother:’^c all which expressions, though spoken of his person, are to be understood and applied to him in a different manner. Respecting his human nature, he is without an immediate natural father, and yet is remotely the Son and offspring of David, as a descendant from him. And respecting his divine nature, he is without mother, and is David’s Root and Lord.

5. Is it objected, That Christ is frequently spoken of as sent by the Father, and as subject to him? The *answer* is, That plainly relates to his office-capacity in human nature, and not at all to his deity abstractly considered. He was likewise *subject*^d to Mary his mother, and to Joseph his legal father, according to the flesh; but I presume we shall not therefore conclude that they were in all respects above him, or greater than he.

6. Is it objected, That Christ received his authority and commission from his Father, and sought his Father’s honour supremely, and not his own? This hath a special relation to his office-capacity, and to that only, in which it did not become him to seek his own honour supremely or separately from his Father’s; and therefore his ultimate regard to his Father’s honour in that office-work, for which he received commission from him, is no way inconsistent with his own being in other respects equal to the Father in power and glory, as has been illustrated in several instances.

7. Is it objected, That Christ was furnished and qualified for his office, and upheld in it, and carried through it by the Father? *Answer*, This has a special relation to his human nature, which as it was assumed at the Father’s appointment, and the Son’s agreement to do his Father’s work or business, it was very decorous and suitable to this oeconomy, that the Father should be spoken of as furnishing Christ with all abilities for, and countenancing him in that work to which he sent him; for ‘who goes a warfare any time at his own charges?’^e But this by no means proves that Christ was not of himself, taking-in his divine nature, able to have gone through that work had it been seen fit in the wisdom of God so to have ordered it. Nay, and though for the adjusting his character as his Father’s ser-

^c Heb. vii. 3.

^d Luke ii. 51.

^e 1 Cor. ix. 7.

vant, he is often spoken of as furnished by him for his work, yet that this might be no disparagement to his higher character as God, he often behaved it in a self-sufficient independent way, and spoke of himself, as having power of himself to do the most difficult part of that work which he, as his Father's servant, came to do at his command. 'There-fore doth my Father love me, because I lay down my life that I might take it again.—I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.'^f

8. Is it objected, That Christ is exalted and advanced by his Father to an exceeding great glory and dignity in pursuance of his obedience and sufferings, which he had not before? *Answer*, This only regards his mediatorial glory, which belongs to him in his office-capacity and as man, and is no way inconsistent with the glory he had as God before the world began, inclusive of which at least he spoke when he prayed, that that glory might be displayed to the utmost in his human nature, as soon as all the reasons of its being veiled in his state of humiliation should cease. 'And now Father glorify thou me with thine own self, with the glory which I had with thee before the world was.'^g

9. Is it objected, That Christ himself says, 'My Father is greater than I?'^h *Answer*, That plainly relates, as the context shews, to his office-capacity; for he then spoke of himself as 'going unto the Father' in the immediately preceding words. And in that sense it is very true, that his Father is greater than he; a truth worthy to be noticed and observed; but a truth that no way hinders but that considering Christ as God, he and his Father are equally great, since one and the same infinitely great Godhead is the undivided nature or essence of both. Other objections may be spoken to afterwards as they come in our way.

Thus considering Christ under different views, according to the explication that in scripture-light hath been given of him, these and such like objections against his Godhead may be fairly answered; and we need not stumble at them,

^f John i. 17, 18.

^g John xvii. 5.

^h John xiv. 28.

or be shaken by them in our faith of a doctrine that shines with a ruling evidence through the word of God.

The nature of the things themselves, and the contexts of those places from whence these objections are taken, lead us very naturally to understand them in such views as are very reconcilable to Christ's Godhead in another consideration of him. And numberless other places, and some in the same contexts, speaking of him under that other consideration of him as God, do abundantly demonstrate that he is nevertheless in one of his natures true and proper God, even the most high and infinitely blessed God.

Use II. Let us behold and admire the adorable excellence and mysterious constitution of Christ's person, God-man.

Here is a most noble subject for our minds and hearts to spread and dwell upon. A subject every way worthy of our most intense thoughts, deepest researches, eagereſt application, and loftieſt admiration even to aſtoniſhment. Here is true and perfect God and true and perfect man united in one adorable person, for the accomplishment of the most glorious work, 'which the angels,' like ſtudents greedy of knowledge, 'deſire to look into.'ⁱ Here is God and the creature, infinite and finite, the great and eternal Jehovah and a child born, the perfectly bleſſed One and a man of ſorrows, brought together and conſiſtently joined in one person; and by this person thus wonderfully conſtituted, divine juſtice is fully and gloriously ſatiſfied, and divine mercy plentifully ſheds its beauteous and reſreſhing rays upon us; ſin is puniſhed and the ſinner pardoned; God comes down to us and we aſcend to him. Here is boundleſs room and ſcope for the moſt exalted genius to expatiate and diſcover new and affecting glories. We can never exhaust the ſubject, or be glutted with it. The more we know of Chriſt the more we ſhall want to know him, and the more we ſhall be delighted with him. The more we know him the more we ſhall ſee of his ineffable glory, and of the Father's glory in him. The more ſatiſfied we ſhall be about him, who and what he is, what regards we ought to pay him, and what confidence we may

and should put in him. The more we know him the more we shall adore, admire, love and praise him, the more we shall value him for himself as well as for his benefits, and the more unsuspecting satisfaction and steady consolation we shall find in our acquaintance with him and dependence on him, till we may be able to say with the apostle Paul, 'I know in whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day.'^k

S E R M O N III.

ROM. ix. 5.

—OF WHOM AS CONCERNING THE FLESH CHRIST
CAME, WHO IS OVER ALL, GOD BLESSED FOR EVER.
AMEN.

Doct. **T**HAT Jesus Christ is God-man, or that he is in one nature true and proper man, and in the other true and proper God; even the most high and infinitely blessed God.

I have explained this doctrine in several propositions, to clear and settle our thoughts about the person of Christ, And am now to

II. Prove that he is, in his original nature, the true and most high God. Several things that were delivered and cleared up in the explication of the doctrine give evidence to this truth; particularly when I shewed that Jesus Christ, in his divine nature, is the only begotten, eternal, proper Son of God the Father; that as such, he partakes of the

^k 2 Tim. i. 12.

D

Father's nature or essence; and necessarily exists therein; and consequently with respect to that nature is equal with the Father. These things among others were then confirmed by plain scriptural testimonies, which are so many attestations to Christ's true and proper God-head.

But, as this is a truth of exceeding great importance, (as may be shewn hereafter) and as it meets with the most artful and dangerous opposition from many, and as a fuller confirmation of it will take in an explication of many places of scripture. and of several useful points of doctrine, it may, by the blessing of God, be profitable on divers accounts to enlarge in the proof of it. And therefore I hope none will think it tedious or unpleasant, useless or unseasonable, if I dwell a little on the plentiful evidence we have in the scriptures of this momentous truth; *viz.* That Jesus Christ is in his original nature truly and properly God: or, the infinitely blessed and most high God.

ARG. 1. This plainly appears from those scriptures which were in the Old Testament undeniably spoken of the only true and most high God, and are in the New interpreted of Christ, and expressly applied to him, as that God.

The scripture must be allowed to be the best interpreter of itself, because all its parts were indited by one and the same infallible Spirit;^a and therefore wherever it explains itself, or manifestly determines its own meaning, it is impossible that that interpretation should be false, or that we should be mistaken by our taking up with it. If we will not allow and abide by God's own explication of his word, nor believe the sense and meaning which he himself puts upon it, we must at once renounce his wisdom, truth and authority, and lay aside our Bibles, as altogether useless. Now, God himself hath in some places interpreted those very scriptures to be meant of Christ, which none can doubt were at first spoken of the great and only true Jehovah. I might give you a great variety of instances of this sort, but to save time, shall confine myself to a few.

The first I shall take notice of is Numb. xxi. 5, 6, where Moses speaking of Jehovah (as it is in the Hebrew in this,

^a 2 Tim. iii. 16.

and all other places of the Old Testament, where the word *Lord* is written in capital letters) he says, ‘The Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died. Therefore the people came to Moses, and said, we have sinned for we have spoken against the Lord.’ Who can doubt but the Lord here spoken of, whom Israel tempted at this as well as other times in the wilderness, is the only true God of Israel? It is their Jehovah, who by that name was distinguished from all that are not by nature God; it is *he* whom Israel then spoke against and tempted. And yet we are plainly told in the New Testament, that this Jehovah, this God of Israel, whom they then tempted, was Christ. ‘Neither,’ says the apostle, ‘let us tempt Christ, as some of them also tempted, and were destroyed of serpents.’^b

The only true Jehovah is again spoken of in the most awful and illustrious characters in Isaiah’s vision of his glory. ‘I’ says the prophet, ‘saw the Lord sitting upon a throne high and lifted up—and above it stood six seraphims—and one cried to another and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory—Then said I wo is me—for mine eyes have seen the King, the Lord of hosts—And he said, go and tell this people, hear ye indeed but understand not—Make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed.’^c

Methinks there can be no room to doubt but it was the only true God who made this grand majestic display of his glory, whom the prophet saw in that display, and of whom he there spake. And this very God, whose glory Isaiah then saw, and of whom he then spake, we are assured by the evangelist John was Christ. For, giving an awful account why many of the Jews did not believe on Christ, he quotes one of the passages I just now recited, and says Isaiah spoke it when he saw his glory, and spoke of him. ‘Though he,’ *viz.* Christ, ‘had done so many miracles before them, yet they believed not on him—Therefore they could not believe, because that Esaias said again, he hath blinded their eyes, &c. These things said Esaias

^b 1 Cor. x. 9.^c Isa. vi. 1, 2, 3, 5, 9, 10.

‘when he saw his glory, and spake of him.’^d That it is Christ to whom the evangelist applies this text, is plain both from the foregoing context, where *he* only is all along spoken of; and also from the next words, which are immediately connected with these, and refer to the same person. ‘Nevertheless among the chief rulers also many believed on him;’^e viz. on the same *him* mentioned in the preceeding verse, of whom it is there said, that ‘Esaiah saw his glory, and spake of him.’ Some, who deny Christ’s proper deity, allow him to be the person here spoken of, but they understand this glory to be the *shechinah*, which they say was the Son personating the Father, and so appearing in the form of God before his incarnation; and that accordingly all the glory of Christ, which Isaiah then saw, was only as he was the *shechinah* that represented the Father, but not as really God, the same in nature with him. But the evangelist does not say, Isaiah saw the *shechinah*, or glory, and spake of that glory; but he saw *his* glory, and spake of *him*, whose *shechinah*, or glory it was: Which plainly refers not to the *shechinah* itself, but to the Jehovah there mentioned, who made himself known by that glorious appearance, and of whom Isaiah spake when he said, ‘Mine eyes have seen the Lord,’ or Jehovah, ‘of hosts.’

And this Jehovah the evangelist says was Christ, who then, as seems to me, appeared sitting upon a throne high and lifted up, and his train filled the temple, that being a præludium to his incarnation, when he would ‘come as the Lord to his temple,’^f and ‘fill that house with a glory,’^g which exceeded all that went before it: it being also a representation, that ‘the Son of Man should come in his glory—and sit upon the throne of his glory,’^h and that as King he should sit enthroned in his church, with respect to which the Father says to him, ‘Thy throne, O God, is for ever and ever.’ⁱ And it seems to be very uncouth to say, as some do, that the glory Isaiah saw was the glory of God the Father, revealing to him the coming of Christ; since it was the glory of that Jehovah, who appeared to him, and not the glory of another; and it was the then present display of that glory, which he saw, and not a future glory

^d John xii. 37, 39, 40, 41.

^e Ver. 41.

^f Mal. iii. 1.

^g Hag. ii. 7, 9.

^h Mat. xxv. 31.

ⁱ Heb. i. 8.

that should appear a long time afterwards; though it was a prefiguration of that future glory.

Another instance to the same purpose, where the only true Jehovah most plainly speaks of himself, is Isa. xlv. 21,—25. ‘There is no God else beside me, a just God and a Saviour; there is none beside me. Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself,—that unto me every knee shall bow, every tongue shall swear. Surely shall one say, in the Lord have I righteousness and strength; even to him shall men come, and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and glory.’ It is evidently the same Jehovah that speaks continuedly through all this discourse; and can any thing be plainer than that he, who here speaks in this manner of himself, is the only living and true God, in opposition to and distinction from all that are not by nature God? And this is expressly applied to Christ, as that God who spoke these words, as appears by the apostle’s way of arguing upon some of them. ‘We shall all stand before the judgment seat of Christ.’^k ‘For it is written,’ viz. in the place now cited, ‘as I live, faith the Lord, every knee shall bow to me, and every tongue shall confess to God: So then every one of us shall give account of himself to God.’ The whole force of the apostle’s argument stands on this, that it was the Son, inclusively at least, who ‘swore by himself,’ or ‘as I live, every knee shall bow to me,’ &c. For, if we suppose it to be the Father exclusive of the Son that said, ‘I swear by myself,’ or ‘as I live, every knee shall bow to me,’ &c. this would have been so far from proving, as the apostle intends and argues, that ‘we shall all stand before the judgment-seat of Christ,’ that it would have proved just the contrary; because Christ is not that God that there swore by himself, and consequently not that God, whom by that oath we are obliged to stand before, and bow the knee, and confess to. But if Christ is that God, who there ‘swore that every knee should bow, and every tongue confess to him,’ then the proof is cogent and unanswerable, that we all shall stand before his judgment-seat. It is likewise evi-

^k Rom. xiv. 11, 12, 13.

dent from other scriptures, that the rest of the things, which that God spoke in the verses quoted from Isaiah, belong to Christ. 'He is God, and there is none else,' in opposition to all that are not by nature God; he being essentially the same God with the Father and Holy Ghost, subsisting in the same divine nature with them; but in personal distinction from them, as has been shewn already, and may be farther proved hereafter. He in the proper language of the New Testament, is our only Saviour, and 'there is none beside him.' *Our Saviour* absolutely, and 'our Lord and Saviour Jesus Christ,' and *God our Saviour*, are common appellations of him. And 'his name is called 'Jesus; for he saves his people from their sins.'¹ 'Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.'^m To *him* we Gentiles, the ends of the earth, as well as the Jews, are to *look* by faith for all salvation; which application to him in a way of believing, was represented by Israel's looking to the brazen serpent for healing of their wounds. In allusion to which Christ says, 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believes in him should not perish, but have everlasting life'^a And as it is said of this Jehovah, that 'in him we have righteousness, and strength; so it is answerably said of Christ, 'This is his name whereby he shall be called 'the Lord,' or Jehovah 'our righteousness.'^b It is by his 'obedience that many are made righteous,'^c and he 'is made righteousness to us,'^d and we are made the 'righteousness of God in him,'^e And as for *strength*, we have that in him too, whose 'grace is sufficient for us,'^f and whose 'strength is made perfect in our weaknesses,'^g So that we 'are strong in,' this 'Lord, and in the power of his might;' and may 'do all things through Christ, which strengtheneth us.'^h 'To him shall men come,' as the disciples did to Christ, saying, 'Lord, to whom shall we go? thou hast the words of eternal life,'ⁱ And coming to Christ is used for believing on him, and 'all that are incensed against

¹ Mat. i. 21.^m Acts iv. 12.^a John iii. 14, 15.^b Jer. xxiii. 6.^c Rom. v. 19.^d 1 Cor. i. 30.^e 1 Cor. v. 21.^f 2 Cor. xii. 9.^g Eph. vi. 10.^h Phil. iv. 13.ⁱ John. vi. 68.

‘him shall be ashamed.’^k Accordingly it is said of Christ, ‘The stone which the builders rejected is become the head of the corner. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.’^l To conclude, in this ‘Jehovah shall all the seed of Israel be justified, and glory:’ and it is in or by Christ, that all ‘that believe are justified from all things,’^m &c. and the true ‘circumcision—rejoice or glory in Christ Jesus, and have no confidence in the flesh.’^a

Thus the whole of what the great Jehovah says in Isaiah of himself, is interpreted in other places of Christ; and some parts of that discourse are most expressly and clearly applied to Christ as that Jehovah.

Several other instances might be insisted on of this sort. You may consult at your leisure, Psal. cii. 25, 26, 27. applied to Christ, Heb. i. 10, 11, 12. and Joel ii. 28,—32. interpreted of Christ, Acts ii. 16, 17,—21, 33. and Rom. x. 13, 14. and Isa. viii. 13, 14. applied to Christ, Luke ii. 34, xx, 18. Rom. ix. 33. and Isa. xl. 3. applied to Christ, Matth. iii. 1, 2. and John iii. 28. and Jer. xvii. 10. applied to Christ in Rev. ii. 23.

In all these, and divers other places, the very same things, which at one time are undeniably spoken of the only true God, so that none that reads them, where they are first mentioned, can doubt but they belong to the great Jehovah of Israel, are in other places interpreted to be spoken of Christ, as that Jehovah; and therefore, if we may believe God’s own express interpretation of his word, Jesus Christ is, in his divine nature, being or essence, the only true or most high God. If we believe these texts speak of that God in the Old Testament, why should we not believe the same, when by the same divine authority they speak of Christ in the New?

Obj. This way of applying those texts to the Son in some places, that were spoken of the eternal Father in others, confounds the persons of the Godhead, and makes them one *person* as well as one *being*, which is the Sabellian error.

Ans. The texts I have quoted from the only Testament, as far as appears from the places where they are first men-

^k Ver. 35.

^l Luke xx. 17, 18.

^m Acts xiii. 39.

^a Phil. iii. 3.

tioned, speak of the one great Jehovah of Israel absolutely as God, in opposition to all other gods, without mentioning any one person of the Godhead more than another; and if the New Testament applies those texts to the Son, as the great Jehovah intended in them, we may very well rest in that determination that they were indeed spoken of him, and had a special reference to him, though without that comment of the scripture on itself, we might have had more obscure apprehensions of that peculiar reference, as we have with respect to many other passages of the Old Testament, which it has not pleased God to cast a light upon in the New. What are we, that we should pretend to dispute a point, which God himself hath determined? Or say that those texts belong only to the eternal Father, when he hath told us they belong to his Son? Moreover, as the Father and the Son have the same undivided infinite essence, I do not see but the very same things may, on different occasions, be ascribed to them both, without confounding their personalities. For the divine essence, which is common to them both, is the ground of all essential attributions, and the principle of all external operations in both. So that whatever is predicated of, or ascribed to one, as belonging to his *essence*, and not *appropriately* to his personal *subsistence*, may be ascribed to the other: and what is done *ad extra*, or toward others, by one, may be said to be done by the other. And this no more confounds the persons of the Father and the Son, or makes them one and the same person, than Christ did, when he said, ‘All things that the Father hath are mine;’^a and ‘what things soever he (the Father) doth, these also doth the Son likewise.’^b And though this may seem strange to us, who can have no instances in a finite nature of two distinct persons in the same individual substance, and cannot understand what an infinite nature is; yet to help our thoughts, we have instances of attributions of one and the same thing to different persons, who are some way united. Particularly in the case of joint partnership: where the stock, trade, and profits, being common to two or more, they all in that respect are *one*, and accordingly the things of that partnership are in common language ascribed sometimes

^a John xvi. 15.^b John v. 19.

to one, and sometimes to another, and sometimes to all together; and what is performed immediately by one of them, is, on the account of their joint partnership, often ascribed to another, without confounding their personal distinctions from each other. Why then may we not allow that the very same things may be at different times ascribed to two or three different persons; and at other times jointly to them all, as subsistents in one and the same infinite nature, without confounding their personal distinctions from each other? The many scriptures that speak of the Son, as a really distinct person from the Father, are sufficient to secure us from thinking like Sabellians, when we read likewise in scripture of the unity of both these persons in other respects, and of the sameness of attributions to them both. And finding so much of that unity and sameness of attributions, as we do, is sufficient to secure us from thinking like Arians, when we read of the real distinction of their persons.

And what I have here offered to this objection may serve to answer all of the like sort, that any would raise against some following proofs of Christ's Godhead, to which I now proceed. Therefore,

ARG. 2. Many places of scripture do plainly assert the real and proper Godhead of Christ, by giving him the same distinguishing names and titles, as are peculiar to the only true God.

The term *God* is frequently used in an absolute sense, as the denomination of the *Godhead* inclusive of all the divine persons of it, and equally applicable to all and each of them. And so it is generally to be taken when it is descriptive of the only true God, in distinction from idols. Thus in the 45th chapter of Isaiah we have heard it is to be understood of the Son as well as the Father, when the great Jehovah there declares, 'There is no God else beside me, a just God and a Saviour, there is none beside me——For I am God, and there is none else.'^a The absolute use of the word *God* is likewise often to be considered as the denomination of the Godhead, when Christ merely as the Messiah is distinguished from it. In this sense Christ said to his

^a Verses 21, 22.

disciples, 'Ye believe in God,' viz. the true God, 'believe also in me,' viz. as the Messiah; for this is as necessary for you as your faith in the true God itself.^b At other times the term *God* is used as the denomination of the *Father*, when he as the first person is to be distinguished from the Son, or holy Spirit, or from both. And it is very proper, that on such occasions this denomination should be applied to the Father, not only because he is the first person in the Godhead, from whom the Son and the Holy Ghost derive their personal subsistencies in an inconceivable manner in the same essence, but also because of the part he bears in the oeconomy of our salvation as he is that person of the Godhead, who in a special manner is represented, as acting for the deity, and asserting its rights therein. And it is with respect to that oeconomy, that the Father is so often spoken of by the name of God *absolutely* in the New Testament. And yet to shew that the application of this term in an absolute sense to the Father does not exclude the Son from being as truly and really God as he, it is at other times, without any appearance of metaphor or inferiority, in as proper and *absolute* a sense applied to the *Son*, as to the Father. Thus he is called *God* in the singular number and *absolutely*, without any limitation or note of inferiority, "In the beginning was the Word, and 'the Word was with God, and the Word was God.' That this is to be understood in a true and proper sense, is plain by the *sameness* of the title that is given to him and the Father; and by the *eternity* that is there ascribed to him, and by the *works of creation*, which are immediately after said to be made by him, 'All things were made by him, and 'without him was not any thing made that was made;^d answerable to the Mosaic account of the creation, 'In the 'beginning God created the heaven, and the earth.^e Hence Christ is said to be Emmanuel——'God with us;^f and 'God manifested in the flesh;^g and 'God that laid 'down his life for us;^h and 'God that purchased the 'church with his own blood.ⁱ At other times he is called absolutely *the Lord*, as the true God is usually called. And

^b John xiv. 1. & xvii. 3.^c John i. 1.^d Verse 3.^e Gen. i. 1.^f Matth. i. 21.^g 1 Tim. iii. 16.^h 1 John iii. 16.ⁱ Acts xx. 28.

this name of Christ is generally expressed in the New Testament by that very word, by which the Septuagint constantly rendered the word Jehovah in the Old. I need not refer you to the places where Christ is called by this name; they are so very numerous as to make them obvious to every reader of the New Testament. And to shew that this title is given to Christ, not in a common or subordinate, but peculiar and highest sense, as to the only true God, he is stiled 'King of kings, and Lord of lords;'^k which is the very same character as the apostle describes the only true God by, 'Who is the blessed and only potentate, the King of kings, and Lord of lords;'^l which by the context may be applied either to the Father or the Son; and who can reasonably doubt but the only true God is spoken of, and described in his nature and supremacy by this lofty character? Christ is King of kings, and Lord of lords, which shews that he, essentially considered as to his divine nature, is the blessed and only potentate, and that as God 'he cometh from above, and is above all;'^m or according to our text, 'is God over all, blessed for ever.' Hence we find *both* characters of *Lord* and *God* joined together in Thomas's approved confession of his faith in him, saying, 'My Lord, and my God.'ⁿ And he is called the *Lord God* of the prophets; 'The Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.'^b This Lord God of the prophets, that sent the angel, was, I think, very plainly Christ, who says a little lower, 'I Jesus have sent mine angel to testify to you these things in the churches.'^c According to what was said at the beginning of this book, that it is the 'revelation of Jesus Christ, he sent, and signified it by his angel to his servant John.'^d Though it was given by the Father to Christ in his office-capacity, as what he should reveal to his servants, yet it was Christ, and not the Father, that signified it by his angel to his servant John. And still further to shew that these titles belong to Christ in their most true and proper sense, he is called emphatically *the great God*. 'Looking for that blessed hope, and the ap-

^k Rev. xix. 16.^l 2 Tim. vi. 15.^m John iii. 31.ⁿ John xx. 28.^b Rev. xxii. 6.^c Verse 16.^d John i. 1.

‘ appearing of the great God, and our Saviour Jesus Christ,’^e or the great God, even our Saviour Jesus Christ. For the disposition of the article in the Greek before the *great God*, as common to *that* and *our Saviour*, shews that both those titles belong to one and the same person, as that form of speech is commonly used, and often translated; particularly when the Father is called ‘ the God and Father of our ‘ Lord Jesus Christ,’^f which very phrase at other times is rendered, ‘ God, even the Father of our Lord Jesus Christ.’^g So *God, and our Father*,^h at one time, is rendered *God, even our Father*,ⁱ at another. The very same disposition of the article, and form of expression, is used in all these, and several other places, with that in the text under consideration; and why should we not understand *this* as we do *them*, taking the last title as exegetical of the first, or as denoting who was meant by the great God, even our Saviour Jesus Christ? This is the most genuine and usual reading of that phrase, and the apostle’s speaking of the *appearing* of this great God, determines us so to understand it here: for he thereby evidently means Christ’s second glorious appearance; and the scripture never represents the Father, as the person who will make that appearance, but constantly and often appropriates it to Christ, who will come in all his glory, and in the glory of the Father, and ‘ appear the second time without sin to salvation.’^k Though Christ will come in his Father’s glory, as well as his own, yet it is not the person of the Father, but of the Son, that will then come, and make his appearance. ‘ The chief Shepherd will appear;’^l and ‘ Christ ‘ who is our life shall appear.’^m Ten other places might be added, in which that appearance is appropriated to him. And this is the person, that is stiled the great God, whose appearing we are to look for.

Still further, to remove all jealousy of any thing figurative or improper in these appellations of Christ, he is called *the true God*, not a true God, as if there might be more true gods than one, but by way of emphasis, *the true God*, as having the true and only Godhead in him. ‘ We,’ says the apostle, ‘ are in him, that is true, even in his Son Je-

^e Tit. ii. 13.^f Eph. i. 3.^g Rom. xv. 6.^h Gal. i. 4.ⁱ 1 Thess. iii. 13.^k Heb. ix. 28.^l 1 Pet. v. 4.^m Col. iii. 4.

‘*fus Christ.* This (or he *υιός*) is the true God, and eternal life.’^a This Son of God, whom he was speaking of, is the true God. The natural order, and grammatical construction of the words, lead us to this sense, and his joining the title of *eternal life* with that of the *true God*, clearly points us to Christ, as the true God here spoken of. For this title, *eternal life*, is given to Christ as he in his office-capacity is the procuring cause, and giver of it to us, and is descriptive of him in distinction from the Father at the beginning of this epistle. ‘That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life; for the Life was manifested, and we have seen it, and bear witness, and shew unto you that ETERNAL LIFE, which was with the Father, and was manifested to us.’^b All these expressions shew it was that Christ, whom the apostles heard and conversed with on earth, who is called *eternal life*, and distinguished from the Father by that name; who is also in the third verse distinguished from him by the name of *his Son Jesus Christ*. And as the apostle began this epistle, so he ends it with these titles of Christ *his Son Jesus Christ*, and *eternal life*, and inserts between them, ‘This is the true God,’ that we might be sure not to mistake, who he means thereby. I know no other sense that can be put upon these words, without the most apparent force, or extravagant figures; and therefore if the plainest words, taken in their genuine sense and connection, are of any weight with us, Jesus Christ is declared to be *the true God*, to the exclusion of all inferior notions of his Godhead, as if it was really different from that, which is the only true One.

Obj. 1. But Christ seems to speak contrary to this, as if not *he*, but only the *Father*, is the true God, when he says, ‘This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.’^c

Ans. *Eternal life* is evidently to be understood differently here from what it is in the epistle of John. For there it is descriptive of a person, *viz.* of Christ, considered as the cause or author of eternal life; and here it is descriptive

^a 1 John v. 20.

^b 1 John i. 1.

^c John xvii. 3.

of the effect of our knowledge of the true God in his nature, and of Jesus Christ in his office. And accordingly the term *God* must in this place be understood of God essentially considered, that he only is the true God in opposition to all false gods, and not exclusive of the Son or Holy Ghost, but inclusive of them, as divine persons with the Father, in the same Godhead. So the *true God* is plainly to be understood in 1 Thess. i. 9. The heathen there spoken of were turned from idols to Christ as well as the Father. And the word *only*, in several instances that might be given, does not exclude others in conjunction, or of the same consideration with him that is spoken of; but only others of a different consideration from him. Thus when God said, 'Surely there shall not one of these men of this evil generation see the good land,—save Caleb,'^d this is not exclusive of Joshua, who was a man of the same excellent spirit with Caleb, and saw the good land with him.^e So when the Son is said *only* to know the Father, and the Father the Son,^f that does not exclude the Holy Ghost from knowing them; 'for the Spirit searches all things, yea the deep things of God,'^g And in two or three verses before the text under consideration, Christ says to his disciples, 'Ye shall be scattered every man to his own, and shall leave me alone:'^h but his being alone was not exclusive of the Father, as he explains it in the next words, 'and yet I am not alone, because the Father is with me.' See also this manner of speech in John viii. 9. and 1 Cor. ii. 2. and Gal. i. 23. In this sense the great Jehovah is *God*, and 'there is none beside him;'ⁱ and 'he spreadeth out the heavens alone.'^k Which, as you have heard, is applicable to the Son as well as the Father, and to neither of them exclusive of the other, but only of all other pretended gods, that are not really by nature the true God.

Furthermore, Christ in the place under consideration, speaks of himself in distinction from the only true God, not with respect to his own nature, as God; but with respect to his office-capacity, as he intimates by adding these words, 'Whom thou hast sent,' viz. to be a Mediator and Saviour, the knowledge of whom, as such, is as necessary

^d Deut. i. 35, 36.

^e Numb. xiv. 30.

^f Matth. xi. 27.

^g 1 Cor. ii. 10.

^h John xvi. 32.

ⁱ Isa. xlv. 21.

^k Job. ix. 8.

to eternal life, as the knowledge of the true God in distinction from idols. Considering this text in this light it perfectly agrees, and as far as I see it cannot otherwise agree at all, with what the writer of this gospel asserts in his epistle, that *this* (Son of God) 'is the true God,' as well as the Father.

Obj. 2. Is it farther urged, that Christ is distinguished from the one God, *viz.* the Father, by the apostle Paul, who says, 'To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.'¹

Ans. It is very plain that the apostle in this place is speaking of God in opposition to idols; for he had laid down this position, 'We know that an idol is nothing in the world, and that there is none other God but one.'^m And he goes on to prove this assertion in the following verses; 'For though there be that are called gods, whether in heaven or in earth, as there be gods many, and lords many; but to us there is but one God, &c. and one Lord Jesus Christ, &c.'^a Now to suppose that the apostle by one Lord, meant one subordinate inferior God distinct in nature from the one supreme God, would be to suppose him to overthrow his own argument, or to prove that there is but one God, because there are two; one supreme, and another subordinate; and at the same time to have given the heathens a strong handle to defend their idols, and their worship of them. For they, many of them, believed there was but one supreme God, but likewise thought divine worship was due to some inferior deities; and therefore, if Christ was not truly the most high God, and yet is to be worshipped, as most of the opposers of his Godhead allow, this would rather confirm than confute the heathens opinion, that inferior deities may be worshipped.

But suppose the apostle here to speak of the one God, according to two different manners of subsistence and operation, *viz.* the Father, the cause of whom are all things, and the Son, the cause by whom are all things, the Father working by the Son according to their order of personal subsistence in the Godhead, and so he argues suitable to

¹ 1 Cor. viii. 6.

^m 1 Cor. viii. 4.

^a Verse 5, 6.

his design of proving that ‘there is no other God but one.’ and that all inferior deities are nothing.

And admitting that he here alludes to the way of the heathens, who worshipped one supreme deity by other inferior deities, as a sort of mediators, then his argument so far forth respects merely Christ’s office, as he is the only Mediator between the only true God and fallen man, which God is characterised by the Father, because Christ mediates with the Godhead in the person of the Father. And so the apostle says nothing directly of what Christ is in his nature, considered abstractly from his office; only in his description of him, he gives him the title of *Lord*, which answers to Jehovah, and ascribes the same works to him as to the Father, which was enough to secure his character, relating to his original nature, as the true God equally with the Father, whilst he was speaking of him, as in office inferior to the Father.

Thus notwithstanding these objections, or any of the like sort, we may abide by those scripture appellations of Christ, which in an absolute, proper and supreme sense, give him the title of God; as very good proofs that he is, what he is likewise asserted to be, *the true God*.

Yea, furthermore it seems to me, that he is the person spoken of, whom the apostle Jude calls the *only wise God*. ‘Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen.’^b By the most natural construction of these words, it is the same person that is spoken of in both these verses. And he is here called *God our Saviour*, which in New Testament language is most commonly a descriptive character of Christ.

And he seems to be the person chiefly spoken of in the foregoing context. The disposition of the article leads us to render, ‘denying the only Lord God, even our Lord Jesus Christ,’^c which is called in a parallel place, ‘denying the Lord that bought them.’^d Christ is likewise represented as one that will ‘come with ten thousand of his saints to execute judgment upon all.’^e And believers are

^b Jude 24, 25,

^c Verse 4.

^d 2 Peter ii. 1.

^e Verse 14, 15.

exhorted to be 'looking for the mercy of our Lord Jesus Christ to eternal life.'^f Accordingly in verse 24. 'the presence of his glory' may refer to the glorious appearance Christ will make in his coming to judgment; and his 'keeping us from falling, and presenting us faultless' before that presence, may respect his mercy to eternal life, which we are to look for. And so these words seem most naturally to relate to what was undoubtedly said of Christ in the foregoing context.

And the work here ascribed to him, is in other places represented as the special work of Christ, who as 'the Saviour of the body—loved the church, and gave himself for it, that he might sanctify and cleanse it—and present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish.'^g But nothing of this kind is ever ascribed to the Father. And therefore Christ is the only wise God here spoken of, exclusive not of the Father and the Holy Ghost, who are other persons in the same divine essence with him, but of all that are not by nature God.

I will add but one name or title farther, which is given to Christ, and that is *Jehovah*. This is the peculiar incommunicable name of the only true God, and is never given to any but him, as is positively affirmed in Psalm lxxxiii. 18. '—Thou, whose name ALONE is Jehovah, art the most high over all the earth.' However others may in metaphorical inferior senses bear some other names that belong to the true God; yet he *alone* will have the name of *Jehovah* as his peculiar, and none but himself shall be called by that name, because that name is expressive of his nature, as it signifies *being* absolutely without limitation. Hence says he, 'I am the Lord, (Heb. Jehovah) that is my name; my glory,'^h viz. of this my name, as it may be understood, 'will I not give to another—' And yet this name *Jehovah* is given to Christ, and therefore he, together with the Father, must be the true and most high God whose name *alone* is Jehovah, and who will not give it to another. Christ is called by this name, not only in those several places that have been recited, wherein that which at one time is spoken of the only true God, under

^f Verse 21.^g Eph. v. 23, 25, 26, 27.^h Isa. xlii. 8.

the title of Jehovah, is at another applied to Christ, who is declared to be the Jehovah there meant: but he is more obviously to every ones apprehension called by this name;ⁱ 'Thus saith the Lord of hosts, after the glory hath he sent me to the nations——and ye shall know that the Lord of hosts hath sent me.' Here both the sender and the sent, which clearly signifies the Father and the Son, are called Jehovah of hosts; and so it follows in the next verses: 'Lo I come, and I will dwell in the midst of thee, saith the Lord, (Heb. Jehovah)——and thou shalt know that the Lord of hosts hath sent me unto thee.' And the two next verses seem most naturally to relate to Christ too, where he is again called that *Jehovah*, who 'is raised up out of his holy habitation,' respecting, as I conceive, his incarnation for the redemption of Israel. At others times he is called 'Jehovah our righteousness.'^a And again in chapter xxxiii. 16. where speaking of Judah, it is said, 'She shall be called the Lord our righteousness:' but it is generally agreed that this is a very odd translation of that text, which ought to be rendered* 'He who shall call her, is Jehovah our righteousness. And so the Lord, or Jehovah our righteousness, is descriptive of Christ by that name, which it was said in the 23d chapter he should be called by. He is likewise called Jehovah in Gen. xix. 24. and Isa. xl. 3. compared with Luke iii. 4. And in all these texts where the angel of Jehovah is called Jehovah, which can relate to none but Christ, the angel of the covenant. It is likewise very probable that all those places, where Jehovah is represented in the Old Testament, as making a *visible appearance*, and speaking *audibly*, are to be understood of Christ, and to be considered as so many hints and prefigurations of his future incarnation.†

Thus the names or titles of the only true God are given in a proper sense to Christ; and some of them are so peculiar to God that they can be given in no sense at all to others. And sure since our blessed Lord is frequently stiled in scrip-

ⁱ Zech. ii. 8——13.

^a Jer. xxiii. 6.

* וְהָאֱשֶׁר יִקְרָא לָהּ וְהוּא צְדִיקוֹ

† Vid. the true scripture doctrine of the holy Trinity by an anonymous author. Printed for George Straham, at the Golden-Ball in Cornhill.

ture, *Lord*, and *God*, 'the Lord God of the prophets, King of kings,' and 'Lord of lords,' the 'great God,' the 'true God,' the 'only wise God, God over all, blessed for ever,' and *Jehovah*, he must needs answer these high titles, and be by nature true and proper God. To suppose otherwise, is to suppose that these highest titles, peculiar to the only true God, are applied to Christ without their meaning, to amuse or deceive, and lead us into mistakes; but as that would be blasphemy once to imagine, so the names given to Christ should stand in our thoughts for the things they are the signs of, and command our belief, that he really is what they declare him to be, the great and true God, God over all, blessed for ever.

S E R M O N IV.

R O M. ix. 5.

—OF WHOM AS CONCERNING THE FLESH CHRIST
CAME, WHO IS OVER ALL, GOD BLESSED FOR
EVER. AMEN.

I Am proving that Jesus Christ is, in his original nature, the true and most high God. And the third Argument I shall advance to this purpose is this:

ARG. 3. The scripture describes our Lord Jesus Christ by the true nature and essential properties of the only true God.

By the nature and properties or attributes of God, I would not be understood to mean things really distinct from one another in God; for I take them to be in themselves one and the same divine essence, considered under different views. And therefore I use those terms only to

express what God is according to our imperfect way of conceiving of him.

If then not only the peculiar distinguishing *names* and titles of the only true God, but likewise the *nature* and *essential properties* of that God do indeed belong to our blessed Lord, he cannot but be, as to his nature or essence, that only true God. As he that hath the true nature, and essential distinguishing properties of man, is in the properest sense true and real man; so he that hath the true nature, and essential distinguishing properties of the only true God, is in the properest sense the true and real God. It is the greatest absurdity and contradiction in terms to suppose otherwise. Now the scripture assures us, that in Christ ‘dwells all the fulness of the Godhead bodily, or substantially.’^a *The Godhead*, that is, the nature or essence of God, yea, ‘all the fulness of the Godhead,’ which takes in all its essential perfections, glory, and blessedness; *this* not only dwelt, but *dwells*, that is, abides constantly and for ever, not only with him, but *in him*. So that he has the same fulness of the Godhead in himself, as the Father has, which speaks him to be perfect God in the same nature and essential properties equally with the Father: and *this* is in him *bodily*, or, as it is to be understood, *substantially*, or *really*, in opposition to *figuratively*, thereby denoting the real proper inhabitation of the Godhead in its personal union with the human nature of Christ. Thus in this very chapter *body* is opposed to *shadow*, where it is said, in opposition to Mosaic ordinances, ‘Which are a shadow of things to come, but the body is of Christ;’^b that is, the substantial *reality* of gospel mysteries is in Christ, in opposition to the *shadows* of them in the law. So Christ in the same reality, in opposition to the figurative representation of it by the *shechinah*, hath all the fulness of the Godhead, the divine nature, with all its essential attributes, dwelling or abiding in him by personal union with his human nature, which well agrees with what himself said, ‘All things that the Father hath are mine.’^c Accordingly all those things that go into our notions of God, and make up the best description we can have of him in his nature and essential attributes, or of what he really is, are through-

^a Col. ii. 9.

^b Verse 17.

^c John xvi. 15.

out the scriptures ascribed to our Lord Jesus Christ. And how shall we know who is God, but by the description his own word hath given of him? This description of God is very well formed out of the scripture, and put together in the Assembly's Catechism, in answer to the question, *What is God?* And it runs thus: 'God is a spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.' This has been generally thought to be a good plain scriptural account of what God is, according to our capacities of conceiving of him: and I should not for my part stick to own that he, to whom this description in all its parts agrees, is the only true and most high God. And because this description of him is very familiarly known to most of us, I shall therefore go through it, and briefly shew that all its parts agree or belong to Christ, as he is described in the word of God. Therefore,

1. Jesus Christ, as to his divine nature, *is a Spirit*. If all the following parts of this description belong to him (as I am to shew they do) that is sufficient of itself to prove that he is a *Spirit*; for the things therein spoken of, are absolutely incompatible to any but a spirit. But I think several passages of scripture directly witness to his being a Spirit: so his divine nature seems to be called in Mark ii. 8. 'And immediately when Jesus perceived in his Spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?' This perception of their inmost thoughts or reasonings of their hearts, is most properly to be understood of his divine nature as the principle of it. Accordingly the evangelist Matthew expresses this case by his 'knowing their thoughts, and saying, Wherefore think ye evil in your hearts?'^d Which he speaks in such an absolute manner, as shews it was by his divine nature that he so knew their hearts; for that knowledge is peculiar to God only, as may be seen anon. So likewise he 'was justified in,' or by 'the Spirit,'^e which is spoken of in distinction from his human nature, mentioned in the foregoing clause, and imports his divine nature, by which he wrought miracles

^d Matth. ix. 4.^e 1 Tim. iii. 16.

in his life, and raised himself from the dead, and so was justified or 'declared to be the Son of God with power, 'according to the spirit of holiness,'^f or divine nature, in opposition to what he was, as 'made of the seed of David 'according to the flesh.'^g And hence he was said to be 'put to death in the flesh, but quickened by the Spirit,'^h or his divine nature, by which 'in three days he raised up 'the temple of his body,'ⁱ and 'had power to take his life 'again.'^k

2. *He* as a divine Spirit 'is INFINITE in his being,' or 'He is an infinite Spirit;' not limited to, or circumscribed in a place, as his human nature is, but filling heaven and heart with his presence. When he was only on earth, as to his human nature, he was at the same time in heaven by his infinite essence as God, calling himself, 'The Son 'of man, which is IN HEAVEN,'^l and often speaking of heaven, as the place of his then present being. 'Where I 'am.'^m And now he is in heaven, as to his human nature, he is likewise on earth by his divine nature, even in all places at once, wheresoever his ministers, or any assemblies of his people are engaged in religious worship, having said to the first, 'Lo I AM with you always to the end of the 'world,'ⁿ and to the others, 'Where two or three are gathered together in my name, there AM I in the midst of 'them.'^b

3. He is 'ETERNAL in his being,' and so infinite in duration as well as essence. He had 'neither beginning 'of days, nor end of life,'^c as was shadowed out by Melchizedec his type. He existed before Abraham, yea, before every thing else; for 'he is before all things.'^d But this has been sufficiently proved by several other scriptures under the first explaining Proposition.

4. He is 'UNCHANGABLE in his being.' This Christ asserts of himself with the strongest asseveration; 'Verily, 'verily, I say unto you, before Abraham was, I AM.'^e He evidently speaks this of himself, as one greater than Abraham, that had a real existence before him; it is mean trifling

^f Rom. i. 4. ^g Verse 3. ^h 1 Pet. iii. 18. ⁱ John ii. 19. 20.
^k John x. 18. ^l John iii. 13. ^m John xii. 26. & xvii. 24.
ⁿ Matth xx. 28. ^b Matth. xviii. 20. ^c Heb. vii. 3.
^d Col. i. 17. ^e John viii. 58.

to understand it otherwise. And Christ does not say before Abraham was, I was, but I AM, denoting his eternal permanent unchangeable existence, both before and after Abraham; or that as to his divine nature, he is ever and unalterably the same, and challenges the same stability and necessity of existence, as the great Jehovah of Israel did, when he called himself by this name, 'I am that I am,'^f and I am. This title Christ assumes to himself, not merely as the Father's name in him, but as his own name that belongs to, and is descriptive of himself, who, and what he is, in his being or essence, the true I AM, or unchangeable existent One, as well as the Father. Hence the very same unchangeableness is ascribed to the Son, as had been ascribed to the great Jehovah of Israel. 'Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish, but thou remainest, and they all shall wax old as doth a garment,——but thou art same, and thy years shall not fail.'^g The whole tenor of the context, both before and after these words, plainly shews they relate to Christ; and they are a description of the eternal *sameness* and *immutability* of his *being*, in the same lofty terms as the unchangeableness of the only true God is described, in Psalm cii. 25, 26, 27. from whence this is quoted *verbatim*. 'Jesus Christ is the same yesterday, to day, and for ever.'^h If he is so in the efficacy of his office, he must needs be so in his divine person, on which all that efficacy depends. He not only was, but is 'before all things,'ⁱ which denotes the unchangeable permanence of his being, that he *is*, what he always was, and will be. Hence he said of himself, 'I am Alpha and Omega, the beginning and the ending,——which is, and which was, and which is to come, the Almighty.'^k Some of these are the very same expressions that are used of the Father, verse 4. bespeaking him to be from everlasting to everlasting immutably the same. And that this 8th verse, which I have recited, is spoken of Christ, appears both from what goes before and follows after it. In the next preceding verse Christ is described in his appearance to judgment. 'Behold he

^f Exod. iii. 14.^g Heb. i. 10, 11, 12.^h Heb. xiii. 8.ⁱ Col. i. 17.^k Rev. i. 8.^b Verse 7.

‘cometh with clouds, and every eye shall see him, &c.’^b Immediately upon this it is added, to strike us with the greater awe at the thoughts of his judgment, ‘I am Alpha and Omega, the beginning and the ending, saith the Lord—the Almighty.’ And in some following verses, Christ is represented as speaking of himself in some of the very same characters, saying, ‘I am Alpha and Omega, the first and the last.—Fear not, I am the first and the last; I am he that liveth and was dead, and behold I am alive for evermore;’^a which can be meant of none but Christ, and shews it was he that called himself ‘Alpha and Omega, &c.’ in the 8th verse. But that which seems to me to put the case beyond fair dispute is, that it is Christ, and not the Father, who speaks, or is personated in speaking, through this book of Revelations, and ‘Alpha and Omega’ are constantly used by him, as his special distinguishing denomination. In the beginning of this book we are told, ‘This is the revelation of Jesus Christ—and he sent, and signified it by his angel to his servant John.’^b And at the close of the book, Christ calls himself ‘Alpha and Omega,’ and adds, ‘I Jesus have sent mine angel to testify to you these things in the churches.’^c Though several things are said of the Father in this book, yet I cannot find that he ever calls himself, or is called ‘Alpha and Omega;’ or that he is ever represented as speaking at all in any other parts of it; which makes it highly irrational to suppose him to be the person speaking of himself under this character here. The only place else, I think, that looks disputable, is chapter xxi. 5, 6, 7. and even there, it hath been upon good grounds most commonly understood to be Christ, and not the Father, that speaks; for it was he that there said to John, ‘Write,’ and ‘said to him, it is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is a-thirst of the fountain of the water of life freely.’ All these things belong to Christ, and most of them, if not all, are in other places so peculiarly, and in so distinguishing a manner applied to him, that one would think it impossible to mistake him under this description.

Obj. And whereas it may be objected, that he, who

^b Verse 7.

^a Rev. i. 11, 17, 18.

^b Chap. i. 1.

^c Chap. xxii. 13, 16.

here speaks, spoke of himself in the beginning of the 5th verse, as he that 'sate on the throne, and said, 'Behold 'I make all things new;' and in the 7th verse said, 'He 'that overcometh shall inherit all things, and I will be his 'God, and he shall be my Son;' which seems to be language peculiar to the Father.

Ans. This does not make so strong against, as the other characters make for our understanding Christ to be the person here speaking. For Christ is often described as 'sitting on his throne' for judgment; and the foregoing chapter concluded with a representation of that judgment; and the 'making all things new,' is spoken of, as Christ's special work, in 2 Peter iii. 10, 13. He is likewise said to give believers power to become the sons of God.^d But the truth is, that this place in Revelations does not so much relate to their adoption itself, as to the glorious manifestation of it, in all the honour and blessedness that belongs to it. And this the scripture every where assigns to Christ, as his proper work. And this promise to him that overcomes, is the same in substance and meaning with all those mentioned in the 2d and 3d chapters, where it is undeniable that Christ makes them, and speaks of himself as the person that will 'write the name of God,' and 'his 'new name on him that overcomes,' and 'will grant him 'to sit with him in his throne,' and advance him to all the glory contained in the rest of those promises. See chapter ii. 7, 11, 27, 26. and chapter iii. 5, 12, 21.

Upon the whole then, since Christ, and not the Father, doth by way of peculiarity call himself 'Alpha and Omega;' and since he, and not the Father, speaks throughout this book, it is a convincing evidence to me, that he is the person, who in the place under consideration says, 'I am 'Alpha and Omega, the beginning and the ending—— 'which is, and which was, and which is to come, the 'Almighty;' and so he as well as the Father is permanently and everlastingly the same.

Thus Jesus Christ, as to his divine nature, is 'a Spirit, 'infinite, eternal, and unchangeable in his being.' And I proceed to shew, that he is *infinite* (which includes his being 'eternal and unchangeable') in the other attributes

^d John i. 12.

ascribed to God in the remainder of this account of him. Therefore,

5. 'Christ is infinite in WISDOM.' He is said to know *all men*, and *all things*, without the least limitation. 'Jesus did not commit himself to them, because he knew ALL MEN, and needed not that any should testify of man; for he knew what was in man.'^e And now are we sure that 'thou knowest ALL THINGS—by this we believe thou 'camest forth from God,'^f viz. in thy divine nature by eternal generation; for they herein take up Christ's own expression in the last words he had spoken, when to distinguish his eternal generation from his temporal incarnation, he said, 'I came forth from the Father,'^g adding as a thing distinct from that, 'and am come into the world.' To return, Peter appealed to him, as to the omniscient God; 'Lord thou knowest all things, thou knowest that I 'love thee.'^h This knowledge of *all things*, and particularly of our *hearts*, is confined to God only, as his peculiar. *For thou*, says Solomon, speaking to the great Jehovah of Israel, 'thou ONLY knowest the hearts of all the children 'of men.'ⁱ And this Jehovah himself claims this knowledge, as his own singular prerogative. 'I, the Lord search 'the heart, and try the reins;' which he speaks in direct opposition to the absolute impossibility of any other's knowing the heart, as the foregoing verse shews,^k And yet we are assured that Christ had this very knowledge; He 'knew 'what was in man.'^l He inspects all mens hearts, he 'knows their thoughts,' and the 'inward reasonings of 'their hearts.'^m Yea, he knew before-hand, what would be the particular inclinations of persons hearts, before those inclinations sprung up, or were formed in them. 'For 'Jesus knew FROM THE BEGINNING, who they were 'that believed not, and who should betray him.'^a

And when Peter had present strong resolutions in himself not to forsake Christ, and boldly avowed them to him, saying, 'Though all shall be offended, yet will not I—If I 'should die with thee, I will not deny thee in any wise. 'Likewise also said they all;^b yet Christ at this very time

^e John ii. 24, 25.

^f John xvi. 30.

^g Ver. 28.

^h John xxi. 17.

ⁱ 1 Kings viii. 39.

^k Jer. xvii. 9, 10.

^l Mat. ix. 4.

^m Mark ii. 8.

^a John vi. 64.

^b Mark xiv. 29, 31.

knew that all the rest of his disciples, and Peter with them, would drop their resolutions, and basely desert and deny him, as he then told them; and the event proved.^c He knew all the principles of their hearts, and in what way and manner they would vilely exert themselves contrary to their then present sentiments and dispositions. He hath likewise a perfect knowledge of all hearts on earth, now he is in heaven, and hath left this peculiar prerogative of the Godhead, so clearly on record, as pertaining to himself, that it is become a common principle of faith, and a known maxim in all the churches: For, says Christ, ‘all the churches shall know, that I am he, who searcheth the reins and hearts, and I will give unto every one of you according to your works.’^d How exactly doth this assert that prerogative to be Christ’s, which the great Jehovah claimed as peculiar to himself in the *same* form of expression.^e Yea, so infinite is Christ’s knowledge, that he, and he only, exclusive of all other beings, knows the Father, in the *same manner* as the Father knows him; which shews, that his understanding as God is equally infinite with the Father’s.—‘No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.’^f And though Christ says in the foregoing words, ‘All things are delivered to me of my Father,’ and so intermixeth, as usual, his office-character with his highest character as God; yet this his ‘knowledge of the Father,’ is to be considered as the foundation, and not as the effect of that office-character; And so John *the Baptist* represents it, when he lays Christ’s knowledge of the Father on his being his only begotten Son, and as such acquainted with his secrets, and capable of revealing them. ‘No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.’^g And Christ speaking of himself says, ‘Not that any man hath seen the Father, save he which is of God, he hath seen the Father.’^h And ‘as the Father knoweth me, even so know I the Father.’ⁱ

Obj. But it may be said, Christ denies that he had all

^c Verses 27, 30, 50, 68, 70, 71, 72.

^d Rev. ii. 23.

^e Jer. xvii. 10.

^f Mat. xi. 27.

^g John i. 18.

^h Chap. vi. 46.

ⁱ Chap. x. 15.

knowledge; for he spoke of himself, as not knowing the day of judgment.^a

Ans. It is impossible that this should be true of Christ, in that consideration of him as God, which we have been speaking of. For the infinite knowledge we have heard he hath, as such, absolutely excludes this ignorance; and therefore, Christ must be here understood to speak of himself as *man*; and so the context leads us to understand him. For he there speaks of himself as the *son of man*, and in his judicial character in human nature. ‘Then shall they see ‘the SON OF MAN coming in the clouds with great power, ‘and glory, and then shall he send his angels, &c.’^b And in the next verse but one after the place objected, ‘THE ‘SON OF MAN, is as a man taking a far journey, &c.’^c And that Christ increased in wisdom and knowledge as man, and so had not all knowledge in that consideration of him: and that *this* is no way inconsistent with the perfection of his Godhead, was shewn in the explication of the doctrine.

It may be further objected, that Christ declared he spoke these things to others, which he had heard of the Father,^d and therefore he was not of himself omniscient, but derived all his knowledge from the Father. But it is plain from the context, that Christ speaks this of himself in his office-capacity, and of the commission he therein received of the Father about the things he in that office should reveal. Accordingly he said to his disciples, ‘all things that I have ‘heard of my Father, I have made known unto you,’^e which can relate only to the commission he had received, as to the truths he should reveal to them whilst he was with them. For it would be the greatest absurdity to imagine, that Christ acquainted them with every particular which he knew about the Father and all things else, or made them as knowing in all things as himself, and therefore this is no objection against his original absolute omniscience as God.

6. ‘He is infinite in POWER.’ Omnipotence is in the Son as well as the Father. ‘Hence he is called the mighty God’^f and absolutely the *Almighty* [*ὁ παντοκράτωρ*] in

^a Mark xiii. 32.
^d John viii. 26, 28.

^b Ver. 26, 27.
^e John xv. 15.

^c Ver. 34.
^f Isa. ix. 6.

that description of him in Rev. i. 8. which I think I have proved with convincing evidence, belongs to him; and I do not see why we may not understand *him* to be meant by the same appellation of *the Almighty*.^h The first of these places being a part of the song of the Lamb; and all of them expressing such works, as do in a special manner belong to him. Nothing is too hard for him to do.—But this will fully appear, when I come to speak of his *works*, as another proof of his Godhead.

7. 'He is infinite in HOLINESS.' This is very evident from that solemn adoring proclamation of it by the angels, which the prophet Isaiah heard, when he saw Christ's glory. They 'cried one to another, and said, Holy, holy, holy, 'is the Lord of hosts.'ⁱ And that this relates to Christ I have already shewn from the interpretation which the scripture itself has given of it. Accordingly the Psalmist speaks of the 'purity of Christ's nature,' and of the *rectitude* of all his administration. 'Thy throne, O God, is for 'ever and ever, the scepter of thy kingdom is a right 'scepter. Thou lovest righteousness and hatest wickedness.'^k Which are phrases much of the same import with those that are used to express the great Jehovah's infinite holiness, 'Thou art not a God that hath pleasure in 'wickedness; neither shall evil dwell with thee.—Thou 'hatest all workers of iniquity.'^l And 'Thou art of purer 'eyes than to behold evil, and canst not look on iniquity.'^m So Christ again is spoken of, as 'the most holy,'^a and by way of emphasis, as he that is holy, 'These things saith he 'that is holy—that hath the key of David.'^b And I see no reason why the title of 'the Holy One of Israel,' which is so frequently given to God in the Old Testament, may not in several instances of it, be understood of Christ, particularly when it is joined (as it often is) with the characters of Israel's *Husband*, *Saviour* and *Redeemer*, which in the most proper and explained sense of the New Testament, belong to Christ, who by way of peculiarity is called the *Husband* and *Saviour* of the Church, which he *redeemed* with his own blood. And the apostle Peter called him by way of eminence, 'The Holy One. Ye denied the Holy

^h Rev. xv. 4. & xvi. 7, 14.

ⁱ Psal. v. 4, 5.

^m Hab. i. 13.

^l Isa. vi. 3.

^a Dan. ix. 24.

^k Psal. xlv. 6, 7,

^b Rev. iii. 7.

'One and the Just,'^c and so did the apostle John when he said, 'Ye have an unction from the Holy One,' 1 John ii. 20. and the 27th verse shews, that *that Holy One* was Christ. And if what is called the song of the Lamb, is allowed to speak of him (as is most reasonable to suppose) he is there called the Lord, that 'only is holy,'^d which bespeaks him to be infinitely, originally, and essentially so, as well as the Father.

8. 'He is infinite in JUSTICE.' He is not only the holy One, but also with the same eminence *the Just*, as he is stiled in the place last alleged from the Acts. He is likewise called 'a just God and a Saviour,'^e which has been shewn to be interpreted of Christ in the New Testament. He *loves righteousness* and executes judgment on his enemies. Yea, he is the Judge of the whole world. And 'shall not the Judge of all the earth do right?' The rectitude of his nature and administrations is such, that there can be no unrighteousness with him. Hence he is called 'The Lord, the righteous Judge, who will give a crown of righteousness to all them that love his appearing.'^f It was likewise his *infinite righteousness*, and his love to it, as well as his love to his people, that made him so free and ready to fall in with his Father's will, in coming to 'fulfil 'all righteousness,' and to offer up himself a sacrifice to satisfy divine justice, and thereby to 'bring in an everlasting righteousness,' that God might be glorious in his *justice*, as well as in his grace, 'in justifying them that believe in Jesus.'^g He delighted to do this will of God, because 'his law and his righteousness were within his heart,'^h as what he could not but approve of, and be concerned for.

9. He is infinite in GOODNESS.' This appeared in his giving being to all creatures at first, and daily discovers itself in his preservation of them, and doing them good in the constant course of his providence, which may be shewn hereafter to be acts performed by *Him*; and these things are spoken of as the demonstrations of God's infinite goodness. 'Thou art good, and doest good,' and 'the earth is full of the goodness of the Lord.'ⁱ But the most signal

^c Acts iii. 14.

^d Rev. xv. 4.

^e Isa. xlv. 21.

^f 2 Tim. iv. 8.

^g Rom. iii. 25, 26.

^h Psal. xl. 8, 10.

ⁱ Psal. cxix. 68, & 33, 5.

proof of Christ's goodness lies in the work of *redemption* performed by him. *This* the scripture every where speaks of as an act of the highest infinite love, grace and mercy to sinners, and that particularly as it was managed by our Lord Jesus Christ. 'For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made made rich.'^h And how he, who was rich, thus in his grace became poor for our sakes, the same apostle represents, 'Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross.'ⁱ O what a stupendous instance of love and grace was *this*, that so infinitely glorious and excellent an One should submit to such a low debased state, and to such exquisite reproachful sufferings for such wretched, vile and obnoxious creatures as we are! sure we may well say with the apostle, 'Hereby perceive we the love of God; because he laid down his life for us.'^k Here is goodness, love, and grace beyond all measure or bounds. Goodness and love, which when searched into with the utmost penetration and enlargement of mind, spreads infinitely higher, deeper, and wider than our grasp, and calls for farther desires, that we 'may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the LOVE OF CHRIST, which passeth knowledge.'^l After all comprehension of some of its effects, it is incomprehensible in itself; hence he hath the highest doxologies or ascriptions of praise on that account. 'To him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father, To him be glory and dominion for ever and ever. Amen.'^m And the effectual application of Christ's redemption to us is a farther demonstration of his infinite grace. It is 'through the grace of the Lord Jesus Christ, that we under the New Testament dispensation shall be saved, even as they

^h 2 Cor. viii. 9.ⁱ Phil. ii. 6, 7, 8.^k 1 John iii. 16.^l Eph. iii. 18, 19.^m Rev. i. 5, 6.

‘under the Old,’¹ And the apostle Paul acknowledged with respect to himself, that ‘the grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus,’^b he working those saving graces in him. And he prayed for the Thessalonians, that ‘God would fulfil all ‘the good pleasure of his goodness, and the work of faith ‘with power; that the name of our Lord Jesus Christ ‘might be glorified in them, and they in him, according to ‘the grace of our God and the Lord Jesus Christ,’^c which represents the infinite grace of the Father and Christ as equally the same in that work, so as to reflect the highest glory of goodness on Christ’s name; hence ‘the grace of ‘the Lord Jesus Christ’ is usually joined with the love of God the Father in the apostolical benedictions and prayers; and applications were made to Christ, equally with the Father, for ‘grace mercy and peace’ to be given to the churches, as is familiarly known, and may be seen at the beginnings and ends of most of the epistles. Sure nothing can be a greater demonstration of Christ’s *infinite goodness* than these things. The praises of it resound through heaven and earth, and are plentifully displayed throughout the gospel.

Obj. It may be urged, Christ disowns that the character of *good* in a supreme sense belongs to himself, when in answer to the young man, that came to him, and called him *good Master*, he said, ‘Why callest thou me good? ‘there is none good but One, that is God.’^d By which he seems to deny that he is that God.

Ans. The plain and natural account of that place, I take to be this. Christ there asserts nothing of what he himself is, one way or other, whether he is *God*, or whether he is *good* or no; though at another time he called himself *the good Shepherd*,^e which is a title equal to good master; but he here only speaks to the young man that came to him, according to his own sentiments of him, which were such as Christ did not approve of having this title *good Master* joined to.

He probably took Christ for a Rabbi, and complimented him with the flattering title, which was usually given to

¹ Acts xv. 11.

^b 1 Tim. i. 14.

^c 2 Thess. i. 11, 12.

^d Mat. xix. 17.

^e John x. 11, 14.

such. In answer to which, Christ reproves the vanity of that title so applied, as an affectation of divine excellencies, and as too big and lofty for the Rabbis, especially of that day, who were indeed generally such as had nothing of good in them, they not being of God, who only is essentially and originally good, and by derivation from whom alone any can be in any sense good. He hereby indeed took a proper occasion, suitable to his design, to tell the young man what *God is*; but did not think fit at that time to say any thing of himself, what *he* was; but kept himself under disguise, as he often did on other occasions; because for many reasons his time was not yet come to make himself openly known to the people.†

10 'Christ is infinite in TRUTH.' He is 'the faithful witness,'^f And 'all the promises of God are in him,' 'yea, and in him Amen,'^g ratified, and fulfilled in and by him. Hence he is called by way of eminence, 'He that is

† It is pleaded that ὁς, the adjective used in this, Mat. xix. 17. is the most proper expression of a person, and that therefore Christ's words import that there is none good, but *one person*, and that is God, thereby intimating that there is but one person in the Godhead, viz. the Father, as ἐκείνος, a pronoun, being applied to the Holy Ghost, is reckoned a good argument to prove his personality. In answer to this, I would briefly suggest, that the nature of the argument is very different in these two cases. For ἐκείνος is applied to the Holy Ghost, though it does not agree in gender with τὸ πνεῦμα, with which it is sometimes joined as the only noun to which it relates, particularly in John xvi. 13. ἐκείνος τὸ πνεῦμα, and there can be no probable reason of this breach of grammar, by an anomaly of gender; but to denote the personality of the Spirit. Whereas ὁς is the only gender that agrees with ἀγαθός or δειός in the place under consideration; and therefore without breaking the most stated rules of grammar, no other gender could be used here. Besides, ἐκείνος being a demonstrative pronoun, it may, I think, be allowed to be in its own nature a more personal sign than the adjective ὁς. However it is certain that ὁς is not strictly and always a personal adjective; but is applied to other things, even to inanimate things, when the gender of the noun so requires. Accordingly in the septuagint we meet with ὁ καλάθος ὁ ὁς *one basket*, Jer. xxiv. 2. and τροχὸς ὁς *one wheel*, Ezek. i. 15. and I presume none will say it is a personal adjective in these and such like cases, to denote that the *basket* and *wheel* are *persons*. Many other instances of the like sort might easily be given, which I think utterly overthrow the mighty stress that some have laid on this adjective, and that at first blush, I know, have been shocking to others; and therefore it coming in my way, I thought myself obliged to take this notice of it.

^f Rev. i. 5.

^g 2 Cor. i. 20.

‘true as well as he that is holy;’ and ‘The Amen, the faithful and true witness’^h And accordingly he spoke of himself, as a witness equally *true* with the Father. ‘The Pharisees said to him, Thou bearest record of thyself, thy record is not true. Jesus answered and said to them, ‘Though I bear record of myself; yet my record is *TRUE*; for I know whence I came and whether I go.—If I judge my judgment is *TRUE*; for I am not alone, but I and the Father that sent me.—I am one that bear witness of myself, and my Father that sent me beareth witness of me. ‘Ye neither know me nor my Father; if ye had known me ye should have known my Father also’ⁱ How clearly doth Christ in this discourse assert the *truth* of his witness on the same foot as he doth the Father’s, as he, and his Father were two persons, and yet one in essence or nature, in so much that he was not alone: but he, and the Father that sent him; and they were so One, that had they known him, they would have known his Father also. And how clearly doth this agree with what this evangelist John says in his first epistle, ‘There are three that bear record in heaven, the Father, the Word, and the Holy Ghost,’ and ‘these Three are One.’^k They not only agree in One, as the spirit, the water, and the blood do, as it follows in the next verse, but they also *are One*, one thing, one substance, nature, or essence, though three distinct persons, and witnesses. And at the same time that he speaks of the oneness of these Three persons, as to their essence, he likewise asserts the *equal infallibility*, and infinite *veracity* of all these persons in their witness. And so our Lord Jesus Christ, the second person, is *infinite in truth*, as well as the Father. The harmony of what this holy penman here says, with what he has recorded in many places of his gospel, is a very strong presumption that this text is genuine, though some would have it accounted spurious. For who so likely as he, whose thoughts were led so much into this truth, to assert it as it is here laid down? And unless we admit this passage to be genuine, there seems to me not to be so clear a connection between what immediately goes before, and follows after it. For the three bearing witness in earth, brought in with a copula, refers most naturally to the

^h Rev. iii. 7, 14.ⁱ John viii. 13, 14, 16, 18, 19.^k I John v. 7.

Three that bear witness *in heaven*, and so the reference is very beautiful, which otherwise seems irregular. But it is not very likely to me that an interpolation to serve an hypothesis should mend the connection. And though this passage is not found in some ancient copies; yet it hath been proved, by divers learned men from very early antiquity, to be in others; and it is much more just and charitable to suppose that it might be left out by some transcribers through mere oversight, the beginning of that and the next verse being so much alike, than that it was spuriously inserted by others through the most impudent and horrid wickedness.—But I shall not enter farther into this debate, having resolved to confine myself to scripture-evidence, and plain reasonings according to it, throughout these discourses.

Thus I have gone through all the parts of this description, of what God is in his nature and essential properties; and shewn that they all, in the most proper use of the words, belong to our Lord Jesus Christ, and therefore he must needs be in his original nature, the only true and most high God. Would any of you doubt that he is the only true God to whom this description fully agrees or of whom all this is plainly and often affirmed in the scripture? and since you have heard that Jesus Christ is all this, why should you doubt his being that God?

Obj. If it should be said, that *self-origination*, *independency* and *absolute supremacy* are not in this description of God, and therefore it is imperfect, and Christ may be all that it speaks of, and yet not be the only true and most high God.

Ans. It is contrary to all our notions of God, and of all other beings, to suppose that the description I have gone over can possibly agree to any other but him; and this account of him is sufficient to make him known to us, so as to distinguish him from all others. But a perfect description of him lies infinitely above our reach. For ‘who by searching can find out God? Who can find out the Almighty to perfection?’¹ And as to *self-origination* and *independency*, these, considered as *personal characters*, are not proper to be put into our description of the *nature and essen-*

¹ Job. xi. 7.

tial properties of God. And considering them, as *essential* characters, or attributes, and so they are included in the infiniteness, eternity and unchangeableness of God's being and attributes, which this description speaks of, and have been shewn to belong to Christ. And as to *absolute supremacy*, that likewise runs through this account, and is included in his infinite, eternal, unchangeable, being, power, wisdom, holiness, justice, goodness, and truth: and in one of the proofs of Christ's infinite power, I have, I think, very plainly shewn that he is expressly called the Almighty [*ὁ παντοκράτωρ*] and have referred to some other places, where, as I conceive, he may be understood as spoken of by the same name. And that name is contended for by the objectors, as peculiarly expressive of God's absolute supremacy. What I have already offered with respect to all these attributes in the explaining propositions, and in the application of them, makes it needless to enlarge farther upon them here.

A P P L I C A T I O N.

Use I. Is Christ by nature the only true God? How endearing and engaging then should the thoughts of his incarnation be? What an infinite condescending stoop did this great Jehovah make, when he became man, by assuming mean depressed and ruined human nature into personal union with himself! How distinguishing was the grace that passed by the more excellent nature of angels, to take hold on ours! And to what heights of dignity is our nature raised hereby! How highly is it exalted above the nature of angels! How nearly is it allied to God, and with what wondrous intimate love and grace doth he embrace it! God will now surely dwell with men, and men shall dwell with him. Our nature is already in heaven, where Christ, as 'the fore-runner is for us entered;'¹ and as surely as he is now there, all *his* shall go thither to him. For 'where 'he is there shall also his servants be.'^m And there all his saints and angels shall adore God in our nature for ever. O how raising are these thoughts, and how recommending of Christ to us, as the 'Chief of ten

¹ Heb. vi. 20.

^m John xii. 26.

‘ thousand, and altogether lovely!’^a And what believer can help saying to him, ‘ Thou art fairer than the children of men.’^b

These thoughts of him should likewise engage us to him, to seek his honour above all things, who hath put such an honour upon us; and not to admit of the least degrading thought of him, nor to do the least dishonouring act against him, nor to omit or grudge any thing we can do, be it little or great, easy or hard, to glorify him, who has put such matchless honour upon us. Yea, these thoughts should engage us to value human nature at a higher, and to treat it at a better rate; to prefer the good of mankind before all the rest of the creation we converse with; to abstain from all that is mean and brutal, vile and debasing, or any ways unbecoming the dignity of that nature, which Christ hath so highly ennobled and advanced; and to reach after the rich adornings of grace, and of all that is truly sublime and beautiful, suitable to that honour.

Use II. Is Christ by nature God? What firm ground then hath our faith to rest on, in all its dependencies on him? he is *really*, what he is called, the true and great God our Saviour; the nature and essential attributes, as well as the name of God are in him. And what can faith desire more, to secure its most resolved and entire dependencies on him! What infinite perfection and value must there be in that sacrifice, which he offered, when he offered up himself! And what a glorious, as well as unexceptionable and all-sufficient righteousness must that be, which he hath brought in for us! Who would be afraid to venture his standing before God in that *alone* for acceptance with him! Or who would think to add any thing of his own to it for that end, as if *that* was defective, and being made ours, was not of itself sufficient for justification to life! It is the ‘ righteousness of God ’ of him who is God, as well as of God’s appointment, that is, ‘ by faith of Jesus Christ unto all, and upon all them that believe, without difference.’^c And who can except against it, or justly doubt of safety, acceptance, peace, and blessedness under its shelter and adornings? And since he is God as well as

^a Cant. v. 10, 16.

^b Psal. xlv. 2.

^c Rom. iii. 22.

man, he cannot but be mighty to save all that come to him, and to the Father by him. We may safely trust him with our all for time and eternity, and calmly trust in him at all times, in all our dangers, straits and difficulties. For he is infinite, eternal, and unchangeable, always the same, 'Yesterday, to day, and for ever.' He is infinite in *Wisdom* to teach and guide us; infinite in *Power* to help and succour us; infinite in *Holiness* to renew and sanctify us; infinite in *Justice* to avenge his and our enemies; infinite in *Goodness* to supply all our wants, and perfect our felicity; and he is infinite in *Truth* to make good all his exceeding great and precious promises to us. And therefore they that 'know his name will put their trust 'in him,' who never did, and never will 'forsake them 'that seek him.'

S E R M O N V.

R O M. ix. 5.

—OF WHOM AS CONCERNING THE FLESH CHRIST
CAME, WHO IS OVER ALL, GOD BLESSED FOR EVER.
AMEN.

HAVING offered three heads of argument in proof of Christ's real and proper Deity, I now proceed to a fourth, which is this:

ARG. 4. The scriptures ascribe those WORKS to Christ, which they also assure us are peculiar to the only true God, and none but he can do.

Our blessed Lord speaks of his joint operation with his Father, in the same absolute and sovereign way with respect to all these in general, when he says, 'My Father worketh hitherto, and I work—and what things soever he doth, these also doth the Son likewise,'^d or in the same manner. I shall a little consider some of these works particularly, which the only true God, and none but he can do, and shew they are in a proper sense ascribed to Christ, as the efficient of them.

1. The work of CREATING all things is ascribed in a proper sense to Christ. The scriptures do abundantly appropriate this work to the only true God, as his *peculiarly*, and *exclusively* of all others. Thus says the great Jehovah of Israel, 'I have made the earth, and created man upon it; I, even my hands have stretched out the heavens, and all their host have I commanded.'^e And 'I am the Lord that maketh all things, that stretcheth forth the heavens ALONE, that spreadeth abroad the earth BY MY-SELF.'^f Accordingly he distinguisheth himself from all

^d John v. 17, 19.^e Isa. xlv. 12.^f Chap. xlv. 24.

that are not the true and living God, by this work of his: 'The Lord is the true God, he is the living God, and an everlasting King—Thus shall ye say to them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.'^g In these and several other places, the work of creation is so peculiarly and *confinedly* ascribed to the great Jehovah *only*, as to exclude all others from being so much as instruments, much more from being principal agents in it: for he could not be said to do it *alone* and *by himself*, if he employed any others in it. Creation is an *immediate* effect of the divine will, exerting absolute omnipotence; and therefore it is said, 'God spake, and it was done; he commanded, and it stood fast;'^h and 'he commanded, and they, *viz.* the several ranks of creatures, 'were created.'ⁱ And throughout the history of the creation set down by Moses, we are told, 'God said let it be' so and so, 'and it was so,'^k immediately without any more ado. And indeed the notion of an agent subordinate to the Godhead in creation-work, when there was *nothing* for that agent to work upon; and the notion of an infinite power residing in, and exerted by any being that is not himself absolutely infinite, shocks all the principles of natural reason, and carries the most open face of an impossibility. And therefore the apostle speaks of the creation of the world, as a clear evidence and incontestible proof, and that to the very heathens, of the eternal power and supreme Godhead of him that made it: 'For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.'^l From all this, we may assuredly depend on the truth of that divine maxim, 'He that built all things is God.'^m

Now the scripture doth in the plainest and properest terms assert, that Christ created all things; for speaking of him, who is the eternal Word, and is God, it tells us,

^g Jer. x. 10, 11, 12.

^k Gen. i. throughout.

^h Psal. xxxiii. 19.

ⁱ Rom. i. 20.

^j Psal. cxlviii. 5.

^m Heb. iii. 4.

that ‘in the beginning—all things were made by him, ‘and without him was not any thing made that was made. ‘—He was in the world, and the world was made by ‘him, and the world knew him not^m That world into which Christ came, and which did not know him, was created by him, together with all things that are in it, so that without him was not any thing made that was made. How plainly doth this import that he was not made himself; but was the true God, who made all that is not God, and ‘in the beginning created the heaven and the earth,[†] according to Gen. i. 1. And it may deserve consideration* whether God there mentioned is not to be understood in a special manner of the Son, as the acting person of the Godhead in the creation of the world. For otherwise he is not distinctly mentioned in the Mosaic account at all, which seems very improbable; since *the Spirit*, who is the Spirit of the Son as well as of the Father, is expressly taken notice of therein,^a and since the Son is so often spoken of in other scriptures as a divine agent in the whole of that work. Thus the apostle Paul expressly extends that work of Christ’s to *all* things of the upper and invisible, as well as of the lower and visible world, to all which he had a prior existence. ‘For by him were all things created that ‘are in heaven, and that are in earth, visible and invisible, ‘whether they be thrones, or dominions, or principalities, ‘or powers; all things were created by him, and for him. ‘And he is before all things.’^b How express and comprehensive are these assertions of Christ’s creating all things, and of his existence before any of them? What can be more fully or clearly said in the case? They were made *by him* as the first cause, and *for him* as the ultimate end. And how agreeable is this to what this apostle says of God the Father? ‘Of him, and through him, and to him, are all ‘things.’^c Again, we are told, that ‘by him God made ‘the worlds;’^d which may either denote, that the Godhead applied its essential wisdom, power, and goodness to that operation by the Son, the second subsistent therein; or it may denote the co-operation of the Son with the Fa-

^m John i. 3, 10.

[†] Vid. the true scripture doctrine of the Trinity. Printed for Straham, p. 36.

^a Verse 2.

^b Col. i. 16, 17.

^c Rom. xi. 36.

^d Heb. i. 2.

ther in that work according to the order of their subsistences in the Godhead, and not the operation of the Father as the principal cause by the Son as his instrument or agent of a different lower nature, which, as has been said, seems to be absolutely impossible to have place in creation-work. And the preposition *by* does not infer otherwise; for the same is used in the place just now quoted from the Romans, to express the Father's own agency in the creating of all things, which is allowed to be absolute and supreme; answerably to which the great Jehovah says he created them *by himself*.^e God there speaks of himself, as the context shews, in opposition to all false gods, declaring his own being and operation inclusive of the Father, Son, and Holy Ghost, and not restrictively to either of them. And so it may be said of each of those divine persons, that he did it by himself, without the intervention of any agents of another inferior nature. And by which soever of those persons the Deity most immediately put forth its power in creation, it was the Deity's creating by himself, that is, by the only living and true God alone, whose essence is himself, in opposition to all that are not by nature God. And in this respect the Deity's applying to this operation *by the Son*, was a doing it by itself, he being a divine subsistent therein. Yea, the Father's doing it by the Son, was a doing it by himself *essentially*, the essence of both those persons being one and the same. And if we suppose that the Father, considered in his distinct subsistence from the Son, did actively and personally concur co-ordinately with the Son in the creation, he in that respect created all things immediately by himself, as well as in other respects mediately by the Son: and so this preposition *by*, is no sign of instrumentality in that agency. And in several other cases it is frequently used to signify the act of the supreme cause. Thus we are said to be called *by* God the Father: 'God is faithful, *BY* whom ye were called to the fellowship of his Son Jesus Christ.'^f And in another place, it is said the apostles 'gave commandments *BY* the Lord Jesus.'^g But sure the apostles' was not the principal, and the Lord Jesus's the subordinate authority in those commands. Nothing therefore can justly be inferred against

^e Isa. xlv. 24.^f 1 Cor. i. 9.^g 1 Thess. iv. 2.

Christ's creating the worlds by his own proper efficiency, from its being said that God made them by him; which is easily understood without any derogation from his proper Godhead, in either of the senses I have offered. And furthermore, to prove that Christ created these worlds by his own proper energy and efficiency, the author to the Hebrews, in this very chapter, quotes a text from the Psalms, where the great Jehovah of Israel is spoken of in his creating-work, and applies it to Christ, as that Creator. 'But to the Son he saith, Thy throne, O God, is for ever and ever.—And thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish, but thou remainest, &c.'^h This is quoted *verbatim* from Psalm cii. 25, 26, 27. where without all controversy the proper work of the only true God, as the first supreme cause in the creation of all things, is spoken of. And the whole context in the Hebrews shews, that Christ is the person to whom that text, and the efficiency there spoken of, belongs; for it is placed in the midst of a discourse, wherein the Father all along speaks to the Son. Can any thing then upon the whole be more plain, than that Jesus Christ is in his original nature the only true and most high God; since this work which is done by that God *himself* and *alone*, and can be done by no other, is so often in such express and strong terms ascribed to the Son, as done by him.

2. The PRESERVATION of all things is likewise ascribed in a proper sense to Christ. Preservation has been commonly called a continued creation; and the Psalmist favours such an expression, when speaking of God's acts of providence toward his creatures, he says, 'Thou sendest forth thy Spirit; they are created.'^a And the scope of the apostle's argument leads us to understand him to speak of God as a *preserver*, when he calls him 'a faithful creator.'^b The same power that made the world, is necessary to uphold it; and accordingly God's preservation of it is joined with his creating it, as a proof of his being the only true God. 'Thou, even thou, art Lord alone, who hast made heaven, the heaven of heavens, with all their hosts, the earth, and all things that are therein—and thou pre-

^h Heb. i. 8, 9, 10, 11.^a Psal. civ. 30.^b 1 Pet. iv. 19.

‘serveſt them all.’^c And hence by way of emphasis and peculiarity, the great Jehovah is ſaid ‘to preſerve man and ‘beaſt.’^d

Now this peculiar work of God is, with great fulneſs and ſtrength of expreſſion, aſcribed to our bleſſed Lord; ‘He is before all things, and by him all things conſiſt.’^e All thoſe ſeveral ranks and individuals of creatures of both the viſible and inviſible worlds, which the apoſtle had ſaid in the foregoing verſe were created by him, he here avers do alſo *conſiſt* by him, or as it might be rendered, ‘ſtand’ or ‘continue in him,’ according to what the ſame apoſtle ſpeaks of the only true God; ‘In him we live, and move, ‘and have our being.’^f An expreſſion of like import with this we have in Heb. i. 3. where Chriſt is ſaid to ‘uphold ‘all things by the word of his power:’ not of his Father’s power, as if Chriſt only borrowed and exerciſed it, as an under agent to him; but of his (Chriſt’s) power, intimating it is his own eſſentially in himſelf. By this his power ‘he commands, and they ſtand faſt,’^g as is ſaid of the God of Iſrael. His word, that gave them being, upholds them in it. He acts the God, or the part which God only can act, in his conſtant energy to maintain the world, and all creatures in it, and ſpeaks of himſelf as acting herein jointly with, and in the ſame abſolute ſovereign manner as the Father doth. ‘My Father worketh hitherto, and I ‘work;’ *viz.* in a way of ſupreme providence, with a commanding power and influence on the courſe of nature, which equally and at all times obeys me and him; as you ſee by what I have now done in making this impotent man whole by the word of my power. And this the Jews underſtood him to ſpeak in ſuch an abſolute ſtrain, as beſpoke him to be equal to their only true God, and therefore ſought to kill him, as the next words ſhew. And Chriſt was ſo far from going about to alter that ſentiment, that he vindicated himſelf by adding ſeveral things to prove that there was the ſameſneſs of power and operation in him and his Father, and conſequently that their ſenſe of his words was true, as you may ſee in the following verſes, which have been already conſidered at large. Hence,

^c Neh. ix. 6.

^d Pſalm xxxvi. 6.

^e Col. i. 17.

^f Acts xvii. 28.

^g Pſalm cxi. 8.

3. MIRACULOUS WORKS above, and contrary to the course of nature, are ascribed to Christ, as done by his own power.

The bare performance of a true miracle, is not of itself a proof, that the immediate visible agent therein is himself God; but it always imports, that the power of the only true God is put forth to work it. And therefore, what Nicodemus said to Christ, is a maxim that approves itself to the reason and conscience of mankind: 'No man can do these miracles,' viz. in the cause of God, 'that thou dost, except God be with him.'^h The prophets and apostles did many miracles; but they took care to declare by express words, or by the plainly interpretative manner of their deportment, that it was not by their own power, but only by the power of another, that they did such things. So that none could, without the most stupid ignorance, mistake them for God; and they suffered none to entertain such exalted thoughts of them. But our great and blessed Lord behaved it, in the general course of his working miracles, in a quite different manner. And his high sovereign absolute way of acting herein, peculiar to the only true God, is what I intend in this proof of his Godhead; and shall observe two things to this purpose.

(1.) He performed his miracles in such a stile and manner, as became the great and all-sufficient Jehovah *alone*, and plainly shewed he was that Jehovah, who by his own power performed them.

He usually wrought his miracles without the least appearance of a previous application to his Father, thereby practically avowing to the world, that he himself was sufficient of himself for them. With what sovereignty and authority did he command the winds and the seas, and they obeyed him? saying, like the Lord of nature, 'Peace, be still, and immediately the wind ceased, and there was a great calm.'ⁱ And in what a lofty peremptory God-like manner did he at his pleasure command away devils, diseases, and death? The devils *trembled* at his presence, and never could make a stand against him; unless when he suffered himself to be tempted of them in the wilderness: (which by the way, shews under what a low and

^h John iii. 2.

ⁱ Mark xiv. 39.

different character Christ acted at some times, to what he did at others;) and yet even then, when he as man dealt with Satan, he got the better of him. But at other times, when he acted like himself as God, *legions* of devils were aghast at his approach; they dreaded the consequences of it, and were forced to own that he was the Son of God, and could expel them from this world, and shut them up in full torments whenever he pleased. This made them cry out with consternation, fear and agony, as soon as ever Jesus appeared in sight of the man possessed by a legion of them: 'What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?'^k And when he went to dispossess them, he, speaking to the chief of this legion in the name of the rest, only said, with uncontrollable majesty, 'come out of the man, thou unclean spirit,' and they dared not dispute his command; but all became trembling supplicants to him, that they might go into a herd of swine, which they knew they could not do without his leave; and Christ, to shew his absolute mastery over all their motions and conduct, and for other wise and holy reasons, did for once permit them to do as they desired. You may see the account at large in Mark v. 1. — 13.

In the same sovereign lordly way he rebuked and healed diseases. 'I will,' said he to the leper, 'be thou clean;'^m and he was so. And to the man with a withered hand, 'Stretch forth thy hand; and he stretched it forth, and it was restored whole like as the other.'^a And to the impotent man, 'Rise, take up thy bed, and walk;'^b and immediately he did so. In these, and many other instances of the like sort, there is not the least appearance of his acting in a dependent manner, or by any other power than his own. And to satisfy us that his miraculous cures were wrought by his own power, which he had in himself, it is expressly said, in the miracle he performed on the woman with a bloody issue, that 'virtue went out of him, and healed her;'^c and though she came behind Christ, and touched his clothes so privately in the croud that none about him discerned it, yet Christ by his infinite

^k Matth. viii. 29.

^a Matth. xii. 13.

^l Mark v. 8.

^b John v. 8. 9.

^m Matth. viii. 13.

^c Mark v. 30.

knowledge, as God, perceived it, together with her secret exercise of faith on him that attended it; and by his infinite power, as God, he owned her faith, and gave forth virtue from himself to heal her. For though he made her confess all, that the people might take notice of his *manner* of healing; yet he himself certainly knew her faith as well as her cure before; for he, by the virtue that went out of him, had healed her according to her faith, when she touched his clothes, before he spoke to her,^d And to shew that this was not a peculiar case, but his common way of healing, we are told, that the multitude that came to him were healed of their diseases, and freed from unclean spirits too, by virtue that went out of him. 'And the whole multitude sought to touch him; for there went virtue out of him, and healed them all.'^e This plainly imports, that he himself was the subject of that virtue; that it was a principle inherent in himself, which he could effectually exert whenever he pleased; and that it was *from* himself that he healed them.

The same Almighty sovereign power displayed itself in his raising persons from the dead. When he restored Jairus's dead daughter to life, he only 'took her by the hand, and said to her, *talitha cumi*, which is, being interpreted, damsel I say unto thee arise.'^f And at another time he only 'touched the bier,' on which one lay, whom some were carrying to his grave, 'and said, Young man I say unto thee arise.'^g and he was immediately restored to life, to the astonishment of all the people. What grandeur, majesty, and sovereignty displayed themselves in this God-like way of expressing himself, and making the dead to live at his word! The manner of it was such as none but the great Jehovah would pretend to in such cases, and just the same as we must own he would use on supposition of his acting visibly and immediately amongst us. It carries the same state, supremacy, and efficacy with it, as he acted, when he created the world, saying, let it be so, and it was so. He commanded, and it was done. Many other instances of this sort might be alledged to strengthen this proof of his Godhead: the numbers and extent of these his God-like acts are beyond account, according to John xxi. 25.

^d Ver. 28, 29.^e Luke vi. 18, 19.^f Mark v. 41.^g Luke vii. 14, 15.

It is no just objection against all this, that Christ addressed himself to his Father when he was going to raise Lazarus from the grave.^b For we are expressly told, that 'he lifted up his eyes, and said, Father I thank thee, that thou hast heard me;' not because of any insufficiency in himself, but 'because of the people which stood by, that they might believe that the Father had sent him.'ⁱ He, suitable to his character as a man, and as one sent by the Father, made this application to him, that the people might be convinced of the wickedness and falshood of their frequent blasphemies, whereby they accused him, as performing his mighty works by a confederation with the devil,^k or by a power which the devil possessing him exerted by him.^l And had they never heard him apply to his Father on such occasions, some of them were cunning and malicious enough to have improved that as an argument to confirm that blasphemous suggestion, and others were weak enough to have believed it; and therefore, to convince them that he indeed came not from Satan, nor acted by a diabolical power; but that as the true Messiah, he came from God, and acted by a divine power, he in the presence of them all applied to his Father, as one that owned and approved of him in what he was going to do. And yet that they might not think he therein acted merely as a delegate in a dependent way, and not immediately by his own power together with the Father, he adds in the next words, 'and I knew that thou hearest me always,'^m thereby intimating that his will and the Father's were always the same, so that he never willed any thing, but the Father willed it likewise; and thereupon he in a sovereign absolute manner, like the most high God, spoke in his *own*, and not in his Father name, and 'cried with a loud voice, Lazarus come forth,'^a and he came forth immediately. Thus the grandeur and reality of his Deity discovered themselves, even whilst he was intermixing expressions and behaviour of a submissive dependent aspect. He managed this whole affair with admirable skill, suitable to his different characters, as God on the one hand, and as man and his Father's servant in human nature on the other, and so as to shew that he really was the Messiah, the *sent* of God, whom he

^b John xi. 41, 42, 43.ⁱ Verses 40, 41.^k Matth. xii. 22, 23.^l John vii. 20. & viii. 48, 49, 52. & x. 20, 21.^m Verse 42.^a Verses 43, 44.

owned; and at the same time to shew what an infinite greatly Messiah he was.

I might add, as a farther proof under this head, the greatest miracle of all that Christ wrought of this sort, and that was his raising himself from the dead. This he spoke of as his own act, 'Destroy this temple, and in three days I will raise it up—but he spake of the temple of his body.'^b And to shew that he had an inherent power in himself, or of his own sufficient for this, he asserted, that he had 'power to take his life again.'^c This is so evident a proof of his Godhead, that the apostle took it for a demonstration, saying, he was *declared* or demonstrated 'to be the Son of God with power, according to the Spirit of holiness,' or his divine nature, 'by the resurrection from the dead.'^d

(2.) Christ not only performed miracles by his own power himself; but gave to the apostles all that power by which they performed miracles too. They were free to own, and took all occasions to declare, that all the power which accompanied them for miracles, was simply and wholly a power derived from Christ; a power intirely *his*, and not at all their own, and that they acted therein altogether in *his* name, and in no respects in their own. Thus we find Peter openly declared first to the people, and afterwards to the high-priest, rulers, elders, scribes, and others, that it was not by any power of his own, but only by the name or power of Jesus Christ, that the cripple was made whole. When the apostle applied himself to this cripple to heal him, he said to him, 'In the name of Jesus Christ of Nazareth, rise up and walk;'^e and immediately his limbs were restored. The people greatly wondered at this. And when Peter saw it, he said, 'Why marvel ye at this? Or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?'^f It is no such thing, did not you hear me speak to him 'in the name of Christ,' and thereby ascribe the power of this miracle to him? 'And his name, through faith in his name, hath made this man strong—in the presence of you all.'^g And when Peter was brought before the rulers and elders,

^b John ii. 19, 21.

^c John x. 18.

^d Rom. i. 4.

^e Acts iii. 6, 7.

^f Verse 11, 12.

^g Acts iii. 16.

he said to them, ' If we this day be examined of the good
 ' deed done to the impotent man, by what means he is made
 ' whole: be it known to you all, and to the people of Israel,
 ' that by the name of Jesus Christ of Nazareth—even by
 ' him doth this man stand here before you whole.'^h So
 when Æneas was miraculously cured of the palsy by Peter's
 means, he said to him, ' Æneas, Jesus Christ maketh thee
 ' whole, arise and make thy bed; and he arose immedi-
 ' ately.'^k And when the apostle Paul cured a certain dam-
 sel possessed with a spirit of divination, ' He turned and
 ' said to the spirit, I command thee in the name of Jesus
 ' Christ to come out of her;^l and the power of Christ was
 as effectual to that purpose, as if he himself had spoke to
 her, for the evil spirit ' came out the same hour.' It was
 Christ that put forth power with the apostle's words to heal
 those whom they spoke to. The miracles wrought by them
 were properly Christ's, and not theirs. It was *he*, and not
 they, that healed all that were healed by their means. They
 received their commission for these works from him, and
 all the efficacy of it depended intirely on him. And though
 this was more amply displayed and extended after his as-
 cension to heaven, than before, as better suiting his exalted
 state; yet even while he was with his disciples in his hum-
 bled state before his resurrection, he gave them commission
 for miraculous performances, and made it effectual. Thus
 when he sent out his twelve disciples, we are told, he, like
 an absolute Lord, ' gave them power and authority over
 ' all devils, and to cure diseases. And they departed and
 ' went through the towns preaching the gospel, and heal-
 ' ing every where.'^m And afterward he in the same inde-
 pendent way gave the like power to the seventy. ' Go
 ' your ways; behold I send you as lambs among wolves.
 ' ———heal the sick, &c.'^a And upon their return to
 Christ, we find them telling him, ' the devils were subject
 ' to them through his name '^b And on that occasion, he
 by his own authority, renewed and enlarged his commission
 to them for further miraculous performances. ' Behold I
 ' give unto you power to tread on serpents and scorpions,
 ' and over all the power of the enemy; and nothing shall

^h Acts iv. 9, 10.^m Luke ix. 1, 6.^k Acts ix. 34.^a Chap. x. 3, 9.^l Acts xvi. 18.^b Verse 17.

' by any means hurt you.'^c With what an absolute authority doth he deal out these commissions in his own name, speaking of himself as their Principal, and as the fountain of all the power they had for those marvellous works? It was only by him as the supreme cause, working in the way of his own appointment, that they performed them all from first to last, both before and after his exaltation. And when ever he suspended his power, and did not own an attempt to do any thing in his name, all such attempt was ineffectual, as appeared in those seven sons of Sceva, who pretended to cast out devils in the name of Christ; but the mention of his name not being owned by him on that occasion, nor attended with his power, they were so far from succeeding, that the devils prevailed against them and insulted them.^d And if we should suppose that Christ at any time had disowned or withheld his power from any whom he commissioned, they would have been at such seasons as insufficient as others for such performances; as in fact they proved, when they attempted to cure a lunatic, and miscarried through unbelief, and through neglect of such fervent prayer as was proper in such cases, they not owning, nor depending on the power of Christ, as he had appointed them to do, he did not own them, to make that their attempt effectual.^e

Upon the whole, we may confidently say, that none of the disciples could have done such miracles for the confirmation of their holy doctrine as they did, except God had been with them. And the God who was with them was Christ. It was *he* that they explicitly and frequently owned as the person by whom they did those things in his name.

Now since Christ wrought such great and numberless miracles himself, by his *own inherent* power, and by the *same* power enabled others to work the like too; sure he must be the only true God. For who but that God could thus both immediately and mediately over-rule, controul, and change the laws of nature at his pleasure, and make all its powers yield to him, and obey his word?*

^c Luke x. 19.

^d Acts xix. 13.—17.

^e Matth. xvii. 14.—21.

* See this argument pursued at length, and the objections against it answered, in Mr. Hughes's Essay, Part I.

S E R M O N VI.

R O M. ix. 5.

—OF WHOM AS CONCERNING THE FLESH CHRIST
CAME, WHO IS OVER ALL, GOD BLESSED FOR EVER.
AMEN.

I AM proving the true and proper Godhead of Christ from the scriptures, ascribing such works to him, as it also assures us are peculiar to the only true God, and which none but that God can do. The peculiar god-like works of the *creation* and *preservation* of all things, and *miraculous* performances, have been already insisted on as works which Christ wrought by his own power, I shall now carry on this fourth Head of proof in two or three further instances. Therefore,

4. Works of grace, both relative and real, are in a proper sense ascribed to Christ as the Author of them.

Grace, mercy, and peace, in their fullest extent, are frequently spoken of, as coming equally from the Father and the Son; and accordingly they are very often jointly applied to for them. It is true in the œconomy of our salvation, in which Christ bears the part of a *Mediator*, these blessings are bestowed upon us by him in that capacity, and are said to come to us from the Father through the Son on that account. And yet to shew that this does not at all detract from Christ's own glorious Godhead, they are ascribed in such a manner to him, as bespeaks a supreme and god-like power in him, as well as the Father, in giving them to us, or working them in us; and so they strongly import that he, who in such a high and sovereign

way performs such great acts in his office, as are peculiar to the great God, is himself that God. As a man's performing, in any office he may bear, those acts which are peculiar to a man, is so far from proving that he is not a true man, because he performs them in, and by the virtue of his office-capacity, that on the other hand it proves him to be true man; because otherwise he could not bear that office, nor do those acts in that office, which are peculiar to man. So Christ's sustaining a mediatorial character, and performing in that office those acts which are peculiar to the only true God, is so far from proving that he is not the only true God because he doth them in his office-capacity, that on the other hand it proves him to be that God; because otherwise he could not bear that office, nor perform those acts. And therefore as some of his office-acts demonstrate him to be true and proper man, because they are acts peculiar to man. So others of his office-acts do a like demonstrate him to be the true and most high God, because the scripture tells us they are acts peculiar to that God. And we may observe this with respect to both sorts of his works of grace, those that are performed *toward* us, and those that are performed *in* us.

(1.) Christ performs works or acts of grace of a *relative* sort *toward* us in a high and god-like manner. Forgiveness of sins is claimed by the great Jehovah as his special prerogative. I, says he, 'even I am he that blotteth out thy transgressions.'^a Who can forgive a debt but the creditor? Or who can properly pardon the affronts of majesty, the treasons and rebellions that are committed against one's sovereign, but the sovereign himself? Much less can any but the great God himself forgive the debts we owe him, and the rebellious treasonable transgressions we have committed against him. Hence it is a common and rational principle, that none can *authoritatively* and *properly* forgive sins, but God only, as those Jews so far rightly thought, when they said, 'Who can forgive sins but God only?'^b And yet Christ at that very time, and in that very sense in which they spoke, claimed and exercised that authority, and proved it was his right, by his taking off the effect of sin in healing the sick of the palsy; saying to him, 'Son,

^a Isa. xliii. 25.

^b Mark ii. 7.

‘thy sins be forgiven thee.’^c The scribes that were present, hereupon reasoned in their hearts, saying, ‘Why doth this man thus speak blasphemy? Who can forgive sins but God only?’ Christ immediately saw these reasonings within their bosoms; and to take off the charge of blasphemy, he did not tell them, that he forgave sins only in a *declarative* sense, or as his Father’s delegate pronounced it in his name, but vindicates his power of doing it in his *own* name, by his doing another god-like work in as absolute and authoritative a way, which also took off the temporal punishment of the sins he had then forgiven. ‘But that ye may know that the Son of Man hath power on earth to forgive sins (he saith to the sick of the palsy) I say unto thee arise, and take up thy bed, and go thy way into thine house. And immediately he arose, &c.’ Here is no appearance of his forgiving sins in a ministerial subordinate way; but all the marks of majesty and supreme authority opened themselves in his manner of doing it, as from himself: and in the like authoritative strain he said unto Mary, ‘thy sins are forgiven thee.’^d So that they who were with him were astonished at the grandeur of his behaviour therein, and said, ‘Who is this that forgiveth sins also?’ And accordingly he commissioned his apostles to preach forgiveness of sins ‘in his name,’^e which among other things imports by his power and authority. And to shew that this blessing was absolutely at his disposal, he like a sovereign Lord impowered them ministerially to declare his forgiveness, assuring them of a ratification of what they should do therein by his authority, and according to his word. ‘As my Father hath sent me,’ and so acted as my superior in relation to my office-capacity, which I received from him; ‘even so’ with like superior authority ‘send I you——Whose soever sins ye remit, they are remitted unto them.’^f Who but he that is God would have acted in his office-capacity in this absolute sovereign way, and committed the pardons of heaven to his officers to declare them? And now in his exalted state he more fully displays his absolute authority to this purpose, ‘Being exalted——to give——forgiveness of sins.’^g And accordingly Ste-

^c Mark ii. 5.—12.^d Luke vii. 48, 49.^e Luke xxiv. 47.^f John xx. 21, 23.^g Acts v. 31.

phen in his last prayer applied to him in an absolute way for forgiveness of his enemies, 'saying, Lord Jesus receive my spirit, and he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge;' just in the same absolute manner as Christ, as man, prayed to his great Father for his enemies, when he hung on the cross, 'Father forgive them, for they know not what they do.'^h

He also, as well as the Father, *justifies* sinners through faith in his name. 'By his knowledge,' or by the knowledge or faith of him, 'shall my righteous servant justify many.' And what is added, 'for he shall bear their iniquities,'ⁱ respects the only procuring cause and judicial reason of a *sinner's* being justified, which equally holds true with regard to the Father as well as to the Son; for no sinner is justified by either of them but on that account. It may likewise respect the reason why this prerogative of God is in the exercise of it made one branch of Christ's office-work. And take it either way, it is a proof of this divine power's being in him. Accordingly the apostle told the Corinthians, they were 'justified in the name of the Lord Jesus,'^k which denotes his authority in that act. And if we are justified by him as his act, he must be God. For *it is God alone that justifies*,^l it being spoken of as his peculiar prerogative. So likewise the *adoption of sons* is mentioned as Christ's act. 'As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.'^m Accordingly, when he exerted his divine power of forgiving sins, he joined this of adoption with it, saying, 'Son, be of good cheer, thy sins be forgiven thee.'^a And afterwards, 'Daughter be of good comfort, thy faith hath made thee whole.'^b Now who but God himself can pretend to adopt into his family? The scripture every where speaks of this, as his peculiar appropriated prerogative. 'I will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty.'^c And I am not without some thoughts that even this place may be understood of Christ. For he styles himself the *Lord*, which is the name whereby Christ is most commonly denominated in the

^h Luke xxiii. 34.^m John i. 12.ⁱ Isa. liii. 11.^a Matth. ix. 2.^k 1 Cor. vi. 11.^b Verse 22.^l Rom. viii. 33.^c 2 Cor. vi. 18.

New Testament, and I have shewn that he also sometimes called himself *the Almighty*. It likewise appears from the context, that the Lord, who is represented as speaking these words, is either he, who was called *Christ*, verse 15. and admitting *that*, the case is determined. Or it is he, who 'dwells and walks in his church,' verse 16. and Christ is in a very distinguishing manner represented under this character, Rev. i. 13. 20. and ii. 1.

To say the least, it may be understood of God *essentially* considered, and so inclusive of Christ *as* a divine subsistent in the Godhead, if not *as* vested with office-power.

(2.) Christ performs works of grace *in us*, which none but the only true God can be the Author of. The whole work of grace *in us* is throughout the scriptures ascribed to God, as the only proper efficient cause of it. And it is set forth under such names and characters, as prove it to be a work of such infinite power, that none but the great God himself can effect it. Particularly when it is called a *creating us*, and a *quickening*, and *raising us from the dead*.^a And that we might understand these, not as hyperbolizing insignificant, but as very apt and instructive metaphors, the apostle in some foregoing verses had explained one of them in proper terms, which speak as magnificently of this power, as these metaphors in their highest sense represent it, calling it, 'The exceeding greatness of his (God's) power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead,'^b &c.

Now this great and almighty work of grace is ascribed to our Lord Jesus Christ, as the proper efficient cause or Author of it. He is expressly called 'the Author and Finisher of our faith.'^c And is said to be exalted to *give repentance*,^d as well as remission of sins. And his being exalted by God the Father in his office-capacity to do this, is no argument against his power, as God for it; but is rather a confirmation of it, since that almighty power, which is necessary for this work, is compatible to none but the true God. Had he been only man, or any thing short of the Deity, this prerogative of the Godhead had been incommunicable to him; but since he is God as well as man,

^a Eph. ii. 5, 6, 10.

^b Chap. i. 19, 20.

^c Heb. xii. 2.

^d Acts v. 31.

it is committed to him to be exercised by him, in a god-like manner, in his office-capacity and exalted state. And even before his exaltation he exercised this power, though not so extensively as he doth now. You have already heard, that when he was on earth, he in a proper sense, and like the sovereign Jehovah forgave sins. It is likewise as plain that he in as proper a sense and god-like manner exerted the power of *heart-changing* grace. He spoke of the giving of saving grace as his own act to the woman of Samaria, when speaking of himself he said to her, ‘Thou wouldest have asked of him, and he would have given thee living water; and whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him, shall be in him a well of water, springing up into everlasting life.’^c He with a word speaking changed his disciples hearts, and put forth such power with his word as made them willingly leave all and follow him. Thus he spoke effectually to the very heart of Matthew, as he sat at the receipt of custom, saying, ‘Follow me, and he arose, and followed him.’^f What a divine commanding and efficacious word was this! In like manner he spoke to Peter, and Andrew, James, and John. He did but *call them*, saying, *Follow me*;^g and immediately they obeyed him. What prevailing god-like words of spirit and life were these, that instantly made such a thorough change upon their hearts, as to leave all that they had to follow so despised and poor a person as Christ was in the flesh, and that before he was much, if at all, known by his miracles! Who but God could make his call so effectual as to work up their hearts at once to one of the hardest lessons of Christianity, *viz.* to deny themselves, and take up their cross and follow him? Yea, by his very look he afterwards reached Peter’s heart, and wrought the deepest repentance in him. ‘He turned and looked upon Peter,’^h after his third denial of him; and immediately he remembered what Christ had said, and with all the relentings of godly sorrow for his sin, ‘went out and wept bitterly.’ And when Christ was risen from the dead, he not only opened the scriptures concerning himself in a doctrinal way to his

^c John iv. 10, 14.^f Matth. ix. 9.^g Chap. iv. 18—22.^h Luke xxii. 61, 62.

disciples, but also, as a distinct work from that, 'he opened their understandings, that they might understand the scriptures,'ⁱ which agrees with what the apostle John says, 'We know that the Son of God is come, and hath given us an understanding that we may know him that is true.'^k And this is the very same work that the great Jehovah of Israel promised in his covenant to do; 'I will give them an heart to know me.'^l And all this special saving work of Christ upon the minds and hearts of his people is, in all the places recited, spoken of as his own proper act and deed, which he performed by an inherent and sovereign power. And with respect to this work, as well as with respect to the resurrection of the body, those passages may, I conceive, be understood, where Christ says, 'As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.———Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself.'^m Sure these great and effectual works of grace, which are peculiar to the great God only, being performed by our Lord Jesus Christ, are a good evidence that he is that God.

Obj. If it is objected, that what Christ did or doth in this saving work, was and is done, not by himself immediately, but by the power of the Holy Ghost.

Ans. There is no mention made of the Spirit in any of those works: but admitting they were wrought by him, the same objection lies against such works being done by the eternal Father; because it must be allowed, that the scripture, speaking of them as the works of the Father, doth also speak of them as performed by his Spirit. Both the Father and the Son are represented, as applying themselves to operation on us by the Holy Ghost, who is the third person of the Trinity, the same in essence with them, as the scripture represents him. But that is not my present work to insist on; I only mention it now for this, to shew that it may with equal strength of argument be maintained,

ⁱ Luke xxiv. 45.

^k 1 John v. 20.
^m John v. 21, 25, 26.

^l Jer. xxiv. 7.

that the works I have been discoursing of, are not the works of the great *Jehovah*, which the eternal Father is on all hands allowed to be, because he works them by his Spirit; as that they are not the works of Christ, because he works them by his Spirit too; since both the Father and the Son equally work them by him. But as none will allow this to be an objection against their being the works of the Father, no more ought it to be allowed of, as an objection against their being the works of Christ.

This leads us to another work, which proves him to be God, and that is,

5. His sending the Holy Ghost both for miraculous and gracious operations. All the arguments the scripture affords to prove the Godhead of the Holy Ghost, are so many appeals to our reason and conscience, that none who is not the great *Jehovah*, can send him. And this work is ascribed to Christ in a proper sense as well as to the Father. When the Father is said to send him, he is said to do it in Christ's name, thereby joining the *Son's* with his own power therein. 'The Holy Ghost, whom the Father will send in my name,' says Christ, 'he shall teach you all things, &c.'^a And Christ afterwards speaks of himself as a principal as well as the Father, as sending the Spirit jointly with the Father, though in a manner suitable to the order of his and his Father's subsistence in the Godhead. 'When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.'^b And after that, he speaks of it absolutely as his own act, without mentioning the Father in it—'If I go not away, the Comforter will not come to you; but if I depart, I will send him to you.'^c I do not deny but Christ intermixes several things in his discourse of sending the Spirit, which suit merely his office-character as Mediator, and in that capacity he plainly speaks when he says, 'I will pray the Father, and he shall give you another Comforter.'^d And it well became him in that capacity to represent the case in that manner. But this no way interferes with his equal power with the Father in another consideration of him, as you have heard before. And it was proper that Christ should speak of this, as a

^a John xiv. 26.

^b John xv. 26.

^c Chap. xvi. 7.

^d Chap. xiv. 16.

part of his mediatorial work; because upon *that* the mission of the Spirit, either from the Father or him entirely depends. And yet, to shew that this falls in with our present argument, Christ in this discourse speaks (as you have heard) in such absolute and god-like terms of his own sending the Spirit, as strongly import that this great Mediator acts like himself, like the great God as he is, in this part of his work. And accordingly he is spoken of in both these characters, with regard to this his work: 'I will 'pour on the house of David, and on the inhabitants of 'Jerusalem, the Spirit of grace and supplications, and they 'shall look upon me whom they have pierced, and mourn, ' &c.'^e He that here promises to pour out his Spirit, is he who was *pierced*, which denotes his mediatorial capacity. And it is he, who is called Jehovah, in verse 8. which denotes his proper Godhead. The Holy Ghost is called in scripture, 'The Spirit of Christ,' and 'the Spirit of the 'Son,'^f as well as 'the Spirit of the Father';^g and all the operations of that Spirit are represented to be as absolutely at Christ's disposal, as at the Father's. When Christ honoured his disciples with his presence before his ascension, 'He breathed on them, and said to them, Receive ye the 'Holy Ghost';^h thereby intimating, that he was as able to give his Spirit to them, as to breath upon them. And as soon as he got to heaven, and was in a state and condition to appear and act like his great self, in all that glory which he had with the Father before the world was, and in the grandeur of his mediatorial exaltation, he then like the great Jehovah 'filled all things.'ⁱ In order to which, he sent or poured down the Spirit in the most plentiful and astonishing manner, as the apostle Peter declared, on the remarkable day of Pentecost: 'Being by the right hand of 'God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which 'you now see and hear, &c.'^k And though this was in pursuance of his sufferings, and a part of that glory, which the Father had promised, and then invested him with in his office-capacity, on consideration of those sufferings; yet it is spoken of as his *own* act, which he managed in such an

^e Zech. xii. 10.^h John xx. 22.^f Rom. viii. 9.ⁱ Eph. iv. 10.^g Gal. iv. 6.^k Acts ii. 33.

august and lordly manner as plainly shewed him to be the only true God. Accordingly it is observable, that this act of his is declared to be a performance of an ancient prophecy of what the great Jehovah would do; 'This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, (saith God) I will pour out of my Spirit upon all flesh, and your sons and daughters shall prophesy, &c.'¹ He that did this, we are expressly told by the apostle Peter, was Christ. It was his act, and is denominated from him. And he, who it was prophesied in Joel, should do this, is as expressly called Jehovah; as you may see by consulting the place, Joel ii. 27,—32. And the 32d verse is again applied to Christ as that Jehovah, in Rom. x. 13, 14.

6. The general resurrection of the dead at the last day, is in a proper sense ascribed to Christ as a divine effect wrought by him.

A supposition of the general resurrection of the body carries an open evidence of the necessity of such an immense wisdom, dominion, power, and presence, as infinitely exceeds all our thoughts; and for that very reason the doctrine itself exceeds the faith of many, who cannot tell how to think that God himself can work through all the difficulties, and master all the impossibilities, which they imagine their reason can suggest against it: something so awful, astonishing and incomprehensible is there in that effect, according to the doctrine of the scriptures. And we who believe the truth of that doctrine which we find to be so clearly and expressly revealed in the word of God, believe it barely upon the unerring veracity of God's own testimony concerning it, adoring his infinite greatness, who is able to make good his own word with respect thereunto, instead of pretending to adjust his conduct to our own inquisitive reasonings about it. It therefore must needs appear altogether impossible, that any but the only true God should raise the dead, though not impossible that *He* should do it, 'who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.'² Hence the apostle lays the belief of this great article merely upon the greatness of God, when

¹ Verse 16, 17.

² Eph. iii. 20.

he says to king Agrippa, 'Why should it be thought 'a thing incredible with you, that God should raise the 'dead?'^b To suppose it to be done by any other inferior being, is indeed of all things most incredible; but the thoughts of God's infinite greatness alone, should reconcile our faith to it. And yet this incredible thing, upon any other foot than that of the absolute power and omnipresence of the Godhead, is familiarly spoken of in the scripture as done by Christ, and that by his own power. Thus Christ speaks of himself; 'This is the will of him that sent 'me, that every one which seeth the Son, and believeth on 'him, may have everlasting life; and I will raise him up 'at the last day.'^c And this he repeats four times in this chapter, speaking of it all along as his own act, 'I will 'raise him up at the last day.' Yea, he speaks of himself as having equal liberty and power with the Father for it; 'For as the Father raiseth up the dead, and quickeneth 'them; even so the Son quickeneth whom he will.'^d In what a sovereign strain doth he speak these words, even when he is speaking also of the Father? And with what god-like majesty and authority doth he tell us how he, *the Son*, will do this work? 'Verily, verily, I say unto you, the 'hour is coming, and now is, when the dead shall hear the 'voice of the Son of God, and they that hear shall live.'^e Or if these verses should be supposed not to be primarily and confinedly meant of the resurrection we are speaking of; yet none can doubt but what follows in the like exalted strain is, where our Lord (having in the foregoing verses spoken of the great authority that the Father had given him as Mediator) says, 'Marvel not at this:'^f and the reason he gives why they should not marvel at it, is, because he was a person every way equal to it, having still greater power in himself; 'for the hour is coming, in 'which all that are in the graves shall hear his voice, and 'shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the 'resurrection of damnation.' And to assure us that the power which he will put forth with this sovereign commanding voice to produce that astonishing effect, is pro-

^b Acts xxvi. 8.^c John vi. 39, 40, 44, 54.^d Chap. v. 21.^e Verse 25.^f John v. 28, 29.

perly his *own* power inherent in himself, the apostle, speaking of the second coming of 'the Saviour, the Lord Jesus Christ,' says, 'He shall change our vile body' (or the body of our humiliation) 'that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.'^g With what magnificent lofty signatures doth the apostle there describe the divine and absolute omnipotence of Christ, whereby he performs this work. And sure *such* a work, wrought by *such* a power inherent in Christ himself, is a pregnant evidence that he is the true and most high God.

7. We may advance, as a farther evidence of this sort, The consideration of the future judgment, which is in a full and proper sense ascribed to Christ. He shall judge 'the quick and the dead, at his appearing and kingdom,'^h 'For the Father judgeth no man,' immediately or by himself, 'but hath committed all judgment to the Son,'ⁱ Hence 'we must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad,'^k It is freely allowed, that the special plenary exercise of all judicial power is by dispensation from the Father committed to the Son, in his office-capacity: for otherwise the leading part of that judgment would naturally fall into the Father's hands, as the first person of the adorable Trinity. But my plea is, That the nature of this work itself is such, as peculiarly belongs to the only true God, and is manageable by none but him. All our natural notions, as well as the scriptures, refer this work to the supreme God only. And therefore, had not Christ in his original nature been a divine subsistent in the Godhead, and so essentially considered *that God*, the full decisive unrepeatable exercise of this ultimate judgment would not have been committed to him. Hence, to shew that Christ who judgeth the world is the only true God, the apostle cites a text from Isa. xlv. 23 where the great Jehovah of Israel undoubtedly speaks, and applies it to Christ, as a proof, that 'we shall all stand before his judgment-seat,' in Rom. xiv. 10, 11. The force of which argument wholly

^g Phil. iii. 21.^h 2 Tim. iv. 1.ⁱ John v. 22.^k 2 Cor. v. 10.

depends on Christ's being that Jehovah, before whom we are to stand for judgment, as has been shewn under the first head of arguments. And who indeed but the only true God can judge the world; devils, and men? Who but He can exactly and perfectly know the secrets of all hearts, in the innumerable thoughts that are continually springing up there, and in the different principles and ends that govern them all, and determine their moral nature respectively? and who but he can have the like knowledge of all the numerous intricate trains of words and acts of a moral sort, that will have run through all the generations of myriads of men from the beginning of the world to the consummation of all things, which together with their thoughts are necessary to be critically and perfectly known by him that is to judge them? What mind but *his*, that is absolutely infinite, can penetrate deep enough to find them all out, or be comprehensive enough to take them all in, and to know them exactly and infallibly in their several orders, relations, and circumstances, and pass right judgment according to them? besides, it seems to be infinitely beneath the dignity of the Godhead to commit the full, final and irreversibile decision of all its rights, with regard to us, to any that is not God. Who but he that is God, shall be an absolute umpire and judge for God?

8. Something of the like sort may be urged from the power of eternal life and death that is in Christ's hands. The great Jehovah speaks of this, as his peculiar prerogative; 'I, even I am he, and there is no God with me. I kill, and I make alive, &c.'¹ And Christ speaks of the only true God as he alone, 'who is able to destroy both body and soul in hell.'^m And yet this power of life and death is spoken of as in Christ's hands, and the exercise of it as acts performed by himself: 'I (says he of his sheep) give unto them eternal life, and they shall never perish, neither shall any man [Gr. *tis aliy*] pluck them out of my hand. And my Father that gave them me, is greater than all,'^a viz. than all that would destroy them; which he mentions as an acknowledged principle; and thereupon, to shew the absolute safety of those to whom he gives eternal life, he adds, 'I and my Father are one:' one thing,

¹ Deut. xxxii. 39.

^m Matth. x. 28.

^a John x. 28, 29.

or being, or essence, as has been shewn. Was he not God, it is very shocking to imagine, that he should have the enjoyment of God at his disposal, to give it at pleasure to others in such an absolute way as he doth. In what a sovereign strain did he say to his disciples, 'I appoint unto you a kingdom, as my Father hath appointed unto me?'^b What majesty and authority is there in these words, whereby he assumes to himself the same absolute power of appointing to them a kingdom, as his Father exercised in appointing to him, as man and Mediator, his kingdom?

Obj. 1. It is, I conceive, of no weight to object, in the present state of the argument, that this power of giving life to others, peculiarly belongs to Christ as *Mediator*, and is exercised by him only in the virtue, or on the account of some of his other office-performances. *Ans.* For it is equally true, that God the Father gives the possession of eternal life to no child of Adam, but only in the virtue, or on the account of those office-performances of Christ as Mediator. But as the Father's *absolute sovereign way* of giving it on Christ's account, is a proof of his Godhead; so Christ's *absolute sovereign way* of giving it on his own account, is a like proof of his Godhead too.

Obj. 2. Nor will it any more affect the nature of this argument to object, That this power is *given* to Christ by the Father, as himself acknowledges, saying to his Father, 'Thou hast given him (thy Son) power over all flesh, that he should give eternal life to as many as thou hast given him:'^c And that agreeable to this he declared, in answer to the two sons of Zebedee, 'To sit on my right hand, and on my left, is not mine to give; but' (or unless, or save, or except, as this particle sometimes signifies) 'to them for whom it is prepared of my Father.'^d So the text lies in the Greek; and the words, 'it shall be given,' are needlessly, not to say injuriously, added by the translators. *Ans.* This, I say, does not at all weaken the force of my present way of arguing, which is, that this work is too *big* and *God-like* to be committed to Christ in his office-capacity, if he really was not God, it being a work appropriated to the Divine Being; and that he manageth it in a way too *grand* and *sovereign* for any but the only true God.

^b Luke xxii. 29.^c John xvii. 2.^d Matth. xx. 23.

In both the places objected it is allowed to be very plain, that Christ speaks of himself in his office-capacity. And as he therein acted as his Father's servant in human nature, he had his power from him; the nature of that office requiring it should be so. And as he therein agreed with the Father whom to save, it is very true that he could not, *as Mediator*, by virtue of his office, dispose of the heavenly mansions otherwise than according to that agreement, or than as the Father in his eternal counsels had prepared them, and allotted particular persons to them. And, according to that oeconomy, the same may be said of the Father too, that he could not, consistent with his own counsels and agreements with the Son, save any by him, but according to those counsels and agreements. But as this does not derogate from the Father's absolute power of giving eternal life to others, irrespectively to the decree and compact; no more doth it derogate from the Son's absolute power of doing it as God, irrespectively to the same. And such is the greatness of Christ in his office-capacity, that none hath eternal life but those to whom he gives it; and he gives it to all that the Father has given him, and for whom he has prepared it. And this he doth as one that has a full and absolute right as God, as well as a delegated and purchased right as Mediator so to do. Hence he has given all *his* the strongest assurance, that when he shall come again, 'He ' will receive them to himself, that where he is, there they ' may be also.'^e Then he will appear like his great self, like the Lord of life, ' and be glorified in his saints, and ' admired in all them that believe.'^f And at the same time he will appear in all his divine, just, and dismaying terrors, in not only sentencing the wicked to eternal death, but in *executing* that sentence himself upon them with his own crushing arm: ' For the Lord Jesus shall be revealed from ' heaven, with his mighty angels, in flaming fire, taking ' vengeance on them that know not God, and that obey ' not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of ' the Lord, and from the glory of his power; when he shall ' come to be glorified in his saints, &c.'^g What a grand and awful account is this of his Almighty, insupportable

^e John xiv. 3.^f 2 Thess. i. 10.^g Verse 7, 8, 9, 10.

and consuming wrath upon his enemies! their banishment from his blessed presence, and the weight of his avenging arm everlastingly upon them, will make up the pains of loss and sense, which are generally allowed to be the agonizing torments of an eternal hell. Thus 'he hath the keys of 'hell and death;^h and it is 'he that hath the key of David; 'he openeth, and no man shutteth; and shutteth, and no 'man openeth.'ⁱ And sure he that is equal to, and fit to manage such a post as this, and that acts in it with all the grandeur and sovereignty of the Deity must needs be himself by nature God.

These things severally might be more enlarged on; but I trust what I have offered is sufficient to make out this fourth argument, taken from Christ's performing the peculiar works of the only true God, to prove that he is that God.

A P P L I C A T I O N.

Use I. We may hereby see the great danger of rejecting Christ, and going on in sin against him. To make no use of such a great Saviour as Christ is, to lie out from him by unbelief, either not seeking after salvation at all, or seeking it in any other way than alone by him, or despairing of obtaining it from him; and to go on in sin, instead of betaking thyself, O sinner, to Christ for deliverance from it, is a most inexcusable contempt of this great God our Saviour, and a provoking affront to him. All this, if thou persistest in it, will inevitably turn with utter confusion upon thine own head. 'For there is salvation in no other, and 'there is no other name under heaven given among men 'whereby we must be saved;^k and therefore, 'he that sinneth against him wrongs his own soul;^l it is at thy own utmost peril; and how can it be otherwise? since he is the mighty God that hath all power in his hands; the God that made thee, and by a word speaking can either kill, or keep thee alive, and can destroy, or save thee, soul and body for ever. Thy final hastening judgment for an endless eternity of blessedness or misery is in his hands; and how dreadful will it be to have him against thee? the Judge stands at the

^h Rev. i. 18.

ⁱ Chap. iii. 7.

^k Acts iv. 12.

^l Prov. viii. 36.

door, and he may be upon thee before thou art aware. It is certain it will not be long before he will appear in all his awful majesty and terrible glory to sinners, to execute an avenging *judgment* upon them, 'for all their ungodly deeds 'and hard speeches against him.'^m How dangerous is it to provoke such a resistless soveraign, and to blow up his flaming vengeance against such dry stubble as thou art! O! 'kiss the Son lest he be angry, and you perish from the 'way, when his wrath is kindled but a little; blessed are all 'they that put their trust in him.'^a He now holds out a scepter of grace in the gospel; there he breaths nothing but peace, and pardon, and all salvation, through faith in his blood, which he shed to obtain them for sinners. And there, with all the engaging tenderness and commanding authority of a great and compassionate Saviour, he speaks to them to come in by faith to him for them. But 'see 'that ye refuse not him that speaks; for if they escaped 'not, who refused him that spake on earth, much more 'shall not we escape, if we turn away from him that speaks 'from heaven.'^b He is able as a judge to avenge himself in his justice upon them hereafter, that wont accept him in his grace for their Saviour now. And he will certainly do it; 'For if the word spoken by angels was stedfast, and 'every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect 'so great salvation, which at the first began to be spoken 'by the Lord? &c.'^c This is mentioned on the account of the greatness of Christ's person, as God, which had been discoursed on, in the foregoing chapter. And where there is a wilful contempt of Christ in the dignity of his person, and efficacy of his sacrifice, attending the sinner's rejecting him, there is the greatest aggravation of condemnation that can be. For 'he that despised Moses's law died without 'mercy—Of how much forer punishment, suppose ye, 'shall he be thought worthy, who hath trodden under foot 'the Son of God, and hath counted the blood of the 'covenant wherewith he (Christ) was sanctified, an unholy 'thing.'^d

^m Jude 15.^a Psal. ii. 12.^b Heb. xii. 25.^c Chap. ii. 2, 3.^d Chap. x. 28, 29.

Use II. We may hereby see the safety and happiness of those that are in Christ's hands as a Saviour. They are in the hands of him, who hath all things else in his hands to serve his gracious purposes toward them. All the works of nature and grace are at his command; and he will take care of thee, O believer, who committest thyself and thy all to him, whoever else he neglects. He hath a constant watchful eye upon thee for good. Nothing can befall thee, relating to this world or the next, without his leave; and he both can and will over-rule and turn all things to thy advantage in their last issues. Though dark and dismaying providences may befall thee; yet Christ, thy all-working Head and Saviour, sits at the helm to steer them for thee, and to give them a bright and comfortable upshot. Though temptations may bear hard upon thee, yet all the devils in hell are at Christ's command; and his grace is sufficient for thee, and his strength shall be made perfect in thy weakness. Though thou mayest be sometimes wrecked with jealous suspicions and tormenting fears, that thy weak grace will fail thee, and thy remaining warring corruptions will prevail against thee, or that Satan and the world will prove too hard for thee, and make thee miscarry at last; yet thou being in the hands of Christ, who is God, he will subdue thine iniquities in thee, and perfect all that concerns thee in thy use of the means of his appointment, and will bear thee above, and carry thee through all dangers and difficulties, till he lands thee safe in heaven. If thou hadst no other security but thy own resolutions and strength, or any creature help, thou mightest well despair of the issues of thy combats, and of thy intermixed hopes and fears; but thy security, O believer, is firm in Christ God-Man, 'who gives to his sheep eternal life,' and hath assured them 'they shall never perish, neither shall any pluck them out of his hands;' and 'his Father that gave him them, is greater than all,' that would destroy them; and 'he and his Father are one,'^c in nature or essence, and therefore one in consent and operation; and so the Father will jointly with the Son take care of them, and none shall pluck them out of the Father's hands. O happy, happy souls that are thus safe in the hands of Christ for time and

^c John x. 28, 29, 30.

eternity. If we indeed belong to, and are interested in this great and all-sufficient Saviour, we are under his Almighty care and influence here, to secure and fit us for everlasting abodes with him in his glory hereafter. And all the great and blessed things he doth for us in this world, are but samples and earnest of inconceivably greater blessings still, which he will certainly bestow upon us in the next. Here he gives us grace; but there he will give us glory.^f Here he gives us a dawn of spiritual light, by which at best we see darkly, and know but in part; but there he will give us the light of noon day, and 'we shall see him as he is,' and 'know as we are known.' Here he gives us faith; but there he will give us vision. Here we sit at his feet in an ordinance; but there we shall sit with him in his throne. Here he now and then meets us, and gives us a smile; but there we shall always behold his glorious face, and be for ever with him. Here he frees us from the power of sin; but there he will free us from all the indwellings of it. Here he delivers us from the kingdom of Satan; but there he will deliver us from all his temptations. Here he begins and carries on the work of grace in us; but there he will raise it to perfection in as full conformity to himself as possibly can be. Here he sanctifies afflictions to us; but there he will deliver us from all our troubles, and make us reap the blessed and sanctified fruits of them for ever. Here he supports and comforts us against the fears of death; but there he will set us beyond the reach of death itself, and we shall die no more. 'Because he lives we shall live also;^g and when 'Christ, who is our life, shall appear, we shall also appear 'with him in glory.'^h All this safety, blessedness and 'honour have all his saints,ⁱ because they are in Christ's hands as a Saviour. And they may and ought in a way of trust in him, and holy walking before him, to be *looking* with humble confidence, and joyful desire, 'for the blessed hope and glorious appearing of this great God, even 'our Saviour Jesus Christ,'^k and 'for his mercy unto eternal life.'^l And whilst he says, 'Surely I come quickly,' their hearts should echo back, 'Amen, even so come Lord 'Jesus.'^m

^f 1 Cor. xiii. 9,—12.
Psal. cxlix. 9.

^k Titus ii. 13.

^g John xiv. 19.

^l Jude 21.

^h Col. iii. 4.

^m Rev. xxii. 20.

S E R M O N VII.

ROM. ix. 5.

—OF WHOM AS CONCERNING THE FLESH CHRIST
CAME, WHO IS OVER ALL, GOD BLESSED FOR EVER.
AMEN.

I Have gone through four heads of argument to prove the true and proper Godhead of Christ, or that he is in his original nature the true and most high God, to which I shall add a fifth: Therefore,

Fifthly, The same religious or divine worship is demanded for Christ, and given to him in scripture, which is appropriated to the most high and only true God, as peculiar to him.

Worship in general is the respect or honour we pay to another on the account of his excellence or superiority, when this is applied to a creature as its object, denoting the inward esteem or veneration we have of him, and the outward expressions of respect we pay him, it is *civil* worship, and is always subject to proper limitations, answerable to the limited excellence or superiority of its object. But when it is applied to the infinitely great and perfect God, as its object, denoting the adoration of our hearts and suitable expressions of it in our words and actions, it is properly *religious* or *divine* worship, and admits of no limitation, being founded on the absolute supremacy, and all other infinite unlimited perfections of the divine nature, as the formal cause or reason of it. Hence where there is not this proper formal cause of divine worship, there it ought not to be given, and it is *idolatry* to offer it; for it is a giving that glory to another which is due to God alone, and which he, in his jealousy for his own honour, hath

solemnly declared against, saying, 'How should my name be polluted? I will not give my glory to another.'^a Upon this foot the religious worship paid by Pagans and Papists, to any that are not truly and by nature God, has been confuted and condemned as idolatrous, with great strength and evidence of argument, by the generality of Protestants. But where there is the proper formal cause of divine worship, there it ought to be paid, and it is *Atheism* to withhold it. That Christ is possessed of those truly divine perfections, which intitle him to divine worship, has been, I hope, sufficiently evinced in some foregoing considerations of him according to the scriptures. And that divine worship belongs to him, and ought to be paid him, is now to be proved, and managed as an argument *a posteriori* that, the scripture being judge, He is the true and most high God. To set this evidence in a just light, it is necessary to prove two things,

1. That divine worship is peculiarly appropriated in scripture to the only true and most high God. And,

2. That that worship, which is so appropriated to the only true and most high God, is by scripture warrant given to Christ, and required to be paid him.

1. I am to shew that divine worship is so peculiarly appropriated in scripture to the only true and most high God, that it is to be given to none but him. This is so plainly expressed in the first commandment, that there is no just reason to doubt of it. And it is set at the head of the moral precepts, as fundamental, to all the rest, so fundamental, that without it, they would lose their moral nature and obligation upon us. For if we may have any other god, and pay divine worship to him as God, then whatever that supposed god should command would claim our faith and obedience, as parts of that worship we owe him. And if the commands of that other god should happen to be contrary to what the true God hath commanded; yet so far forth as we own that supposed god to be our god, and worship him accordingly, we must receive his commands as obligatory upon us, and the true God must so far be no longer a God to us, and consequently his commands as

^a Isa. xlviii. 11. and xlii. 8.

contrary to those of the other god, whom we own as our god, can be no longer thought to oblige us. For not to believe or obey the commands of any god, is in fact not to own him for god, and not to worship him as such.

Now in the first command, divine worship is expressly appropriated to the great Jehovah, who excludes all others from it; 'Thou shalt have no other gods before me.'^a And that this respects his being the alone object of their worship, is plain from the next command, which speaks of the manner of our worshipping him. The same command is repeated afterwards with farther light and enlargement, 'Hear, O Israel, the Lord our God is one Lord,'^b one Jehovah, one self-existent original Being, and with regard to him it is added, 'Thou shalt love the Lord thy God 'with all thine heart, and with all thy soul, and with all thy might——Thou shalt fear the Lord thy God, and 'serve him,' &c. And again, 'The Lord your God, is 'God of gods, and Lord of lords——Thou shalt fear 'the Lord thy God, him shalt thou serve,'^c &c. And to shew that this command is of continuing eternal obligation, and is exclusive not only of the gods of the heathens, but of all that are not the only living and true God, Christ hath recited it again with a still more express and evident limitation of it to that God alone. 'It is written thou 'shalt worship the Lord thy God, and him ONLY shalt 'thou serve.'^d These words of Christ are an answer to Satan's proposal that he should 'fall down and worship 'him.'^e The worship Satan demanded was of a *religious* sort, otherwise this answer of Christ, taken from God's law, would have been nothing to the purpose; for that law only respected *religious* worship. And yet the religious worship Satan demanded seems not to be that of the highest and most absolute kind, but only of a *relative* and *subordinate* sort; for the reason or ground of his demand was his pretence, that he could 'give' to Christ 'all the kingdoms 'of the world and the glory of them.'^f But he did not pretend that he could give them, as things that were *originally* his own, but as things that were *deposited* in his hands to be at his disposal, as the evangelist Luke reports it.

^a Exod xx. 3.^b Deut. vi. 4, 5. 13.^c Chap. x. 17, 20.^d Luke iv. 8. and Matth. iv. 10.^e Matth. iv. 9.^f Verse 8.

‘The devil said unto him all this power will I give thee, and the glory of them,’ (*viz.* of the kingdoms of the world) ‘for that is DELIVERED unto me, and to whomsoever I will I give it.’^g So that he spoke of himself only as a *constituted* god, and demanded only a worship suitable to that character, which might be pretended would ultimately and reductively terminate on the true God, who gave that power to him. Now Christ, in answer to this, does not say (as he justly might) that the devil’s claim of that power was but a vain and false pretence, or that Christ was himself a greater person than Satan could pretend to be. But he tells the devil, that even on supposition that what he alledged was true (which Christ did not then think fit to dispute with him) yet he ought not to be worshipped for this plain reason, because he was not that only true God, who had said, ‘Thou shalt worship the Lord thy God, and shalt serve him,’ which text Christ quotes according to the real sense and meaning of it, and to make that sense more evident and convincing still, adds *only* to it. ‘Him ONLY shalt thou serve;’ thereby silencing the devil at once, and determining in words as express as can be, that the only true God is *only* to be worshipped. The devil was so confounded with the majesty and evidence of this argument against him, that he had not the face to renew his attack; but like one convicted beyond all contradiction immediately left him.^h With this answer of Christ’s to Satan, the apostle’s account of the idolatry of the Heathens well agrees; when reminding the Galatians of their former Heathenism, he tells them, ‘They did service to them, which by nature are no gods.’ⁱ The strength and emphasis of the apostle’s argument to shew the blind idolatry of their Gentilism lies in the object of their worship, that they served not the true God, who is by nature, and originally so, but gods of another sort, who, however they came to be gods, were not so *by nature*, and therefore had not *that* in them, which is the only proper ground and formal reason of divine worship. And here, by the way, we may observe, that this argument of the apostle’s lies very strong against the worshipping of Christ himself, on supposition that he is not *by nature* God, the want of *that* in the object

^g Luke iv. 6.^h Matth. iv. 11.ⁱ Gal. iv. 8.

worshipped, being made the formal reason of idolatry in the worshipper. Hence if Christ is not indeed *by nature* God, the Galatians might have retorted the argument on the apostle, and said, you worship Christ, and have taught us to do so too, and therefore by your own argument, both you and we are guilty of the like idolatry still in worshipping one that is not *by nature* God. We have only changed the object, but are still committing the same sin against the only true God. But sure the apostle did not argue at such a rate as would have overthrown the whole worship of the Christian church, supposing Christ to be then worshipped by it, as we shall see anon he was; and therefore by this very argument we may be assured that he believed and preached, that Christ is *by nature* God. But to return, This apostle's charge of idolatry at another time on the Heathens, as a sin against the light of nature, stands on this foot, that they worshipped something else *besides* the only true God, who created the world; they 'worshipped 'and served the creature more than [or besides, Greek *παρα*] 'the Creator, who is blessed for ever. Amen.' This plainly shews that the worshipping the most high God, who by his own proper efficiency made the heavens and the earth, does not excuse from idolatry, if any other being how excellent soever is joined with him, and is worshipped besides him. So fully possessed were the apostles with this fundamental principle of all true religion, that when any pretended to offer religious worship to them, they utterly rejected it, and that with indignation. Thus when Peter apprehended that Cornelius meant him religious worship, by his falling down at his feet, he immediately put a full stop to him on this ground, that he was only a man, and therefore *no religious* worship was due to him; 'Peter took him up, saying, stand up, I myself also 'am a man.'^k And when the apostles Paul and Barnabas were treated with religious rites at Lystra, because of the miraculous power God had there put forth by one of them, with what detestation and abhorrence did they reject that affront to the Deity? directing them to pay all religious homage to the great God only, who made the world. 'They rent their clothes, and ran in among the people,

^k Acts x. 25, 26.

‘crying out, and saying, Sirs, why do ye these things?
 ‘we also are men of like passions with you, and preach
 ‘unto you, that ye should turn from these vanities unto
 ‘the living God, who made heaven, and earth, and the
 ‘sea, and all things therein.’¹

The holy angels likewise are as tender of God’s honour in this respect; and therefore when one of them appeared in a glorious and exalted character to the apostle John, and he either offered him civil worship, which the angel mistook for religious worship (for the angels are not omniscient) or the apostle, mistaking this angel for Christ, the Angel of the Covenant, offered him religious worship (for the apostles were infallible only whilst they were under special inspiration, which there is no proof that the apostle John was under then, at least as to this particular) I say, when in one of these circumstances, the apostle offered to worship the angel, he forbid him for this reason, because he was not God, and directed him to pay that honour, to God only. ‘See thou do it not, I am thy fellow-servant.—
 ‘Worship God.’^m Thus you see that divine worship is by the doctrine of the scriptures to be confined wholly and alone to the only true God, or to be given to him, and to none besides him. And yet,

2. This divine worship, which is thus peculiarly appropriated to the only true God, is by scripture warrant given to Christ, and required to be paid to him.

Those angels who refuse divine worship from others, because they are not God, pay it to Christ because he is God. When the Father brought his Son into the world, he said, ‘Let all the angels of God worship him;’^a and to shew that his Deity was the formal reason of that their worship, the Father immediately calls him by a title expressive of it, saying to the Son, ‘Thy throne, O God, is ‘for ever and ever.’^b Good old Jacob worshipped him before his incarnation, when as he lay on his death-bed he applied to him for blessings on Joseph’s sons, saying, ‘The Angel which redeemed me from all evil, bless the ‘lads,’ which could be none but Christ, the Angel of the Covenant. Not to insist on other instances in the Old Testament, when Christ was here in the flesh he admitted

¹ Acts xiv. 14, 15.

^m Rev. xix. 10.

^a Heb. i. 6.

^b Verse 8.

of divine worship as his due, and never made the least objection, or entered the least caution against it, or put the least restraint upon it. And can we suppose that he should be less careful of his Father's honour, than the angels or his disciples were; or that he would not have protested against all tenders of divine worship to him, if it was not his due? But we never meet with the smallest hint this way. He readily accepted all the divine honours that were offered him of this kind. We are expressly told of several who came to him to be healed of their bodily diseases, and fell down, and worshipped him. And that many, if not all of these instances, are to be understood of religious worship, appears from their *faith* expressed in him at the same time, as in one that was able to do whatever they wanted; which faith in him was itself an exalted act of divine worship. Thus, among others, 'There came a leper and worshipped him, saying, Lord,' (using therein the title by which the Septuagint always rendered Jehovah) 'if thou wilt, thou canst make me clean.' And Christ owned this worshipping faith in him, immediately saying, like God, 'I will, Be thou clean.'^c See like instances in Matth. ix. 18, 27, 28. And when Peter was called to go to Christ on the water, and found himself ready to sink in that attempt, he cried out to Christ with some, though weak, faith in his power, saying, 'Lord save me;'^d and Christ was so far from reproving him for this act of worship, that he reproved him for being no more strong and confident in it, saying unto him, 'O thou of little faith, wherefore didst thou doubt?'^e And when he came into the ship, and had by his god-like power stilled the wind, the whole company joined with Peter in worshipping him, as the Son of God: 'Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.'^f And when Christ was risen from the dead, and appeared to his disciples, we are told, some *worshipped him while some doubted.*^g They that worshipped him did their duty; and it was the sin of those that doubted. And who can reasonably question whether this was divine worship; since by that his appearance to them, be proved

^c Matth. viii. 2, 3.^f Matth. xiv. 33.^d Matth. xiv. 30.^g Matth. xxviii. 17.^e Verse 31.

his Godhead, according to what he had told them, that he would raise himself again? And as soon as Thomas saw the proofs of his resurrection, he worshipped him in an address of faith, saying to him, 'My Lord, and my God.'^h And Christ commended that adoring expression of his faith.

Obj. If it is said, That Christ refused religious worship, which was offered him by Mary, when he said, 'Touch me not; for I am not yet ascended to my Father;'ⁱ intimating, that he was not to be worshipped till after his ascension, as if his exaltation was the proper ground of it.

Ans. There is no mention of worship, nor any appearance in the context, that Mary then designed to worship him in a *religious* manner; but only that she intended a joyous and affectionate embrace of a civil nature, which her ecstasy at his appearance ran her into; or that she would have proved by her touch that it was really he, and not a phantom. But Christ put her off for the present, that she might not waste time, he having another work of importance, which required speed, for her then to do, and that was to go and acquaint his disciples with his resurrection, as the next words shew. 'But go to my brethren, and say unto them, I ascend to my Father and your Father, and to my God and your God.' And the reason he gave why she should not then stay to touch him, 'for I am not ascended,' was to comfort her with the expectation, that she might afterwards have the opportunity of his company, and of being farther satisfied about the truth of his resurrection, in the forty days in which he at times appeared to, and conversed with his disciples. And even admitting that Mary designed to pay divine worship to Christ, he prevented her doing it *then*, only because it was an unseasonable time for it, when she ought to be employed in another duty; and not because that honour was not, on proper occasions, to be paid him. All his disciples joined in their adorations of him as he was ascending to heaven: 'While he blessed them, he was parted from them, and carried up into heaven, and they worshipped him.'^k

And after Christ's ascension to heaven, and his effusion

^h John xx. 28.

ⁱ John xx. 17.

^k Luke xxiv. 51, 52.

of his Spirit from thence, (by which the evidence and glory of his Godhead appeared in greater lustre than was consistent with his humbled state) the scripture speaks abundantly of the divine worship that is paid him, and demanded for him. He as well as the Father is represented as the object of our faith, love, and obedience. And with the exercise of suitable graces, our prayers, and praises, and sacramental dedications, are to be made to him jointly with the Father.

(1.) He is the object of prayer equally with the Father.^a Stephen in his last moments, and when he was full of the Holy Ghost, directed his prayer to Christ, saying, 'Lord Jesus, receive my spirit, and he kneeled down, and cried 'with a loud voice, Lord, lay not this sin to their charge;'^b which is exactly for matter and form the same kind of prayer that Christ, as man, made ultimately to the Father in his last moments, saying, 'Father forgive them, for they know not what they do;——and 'into thy hands I commend my spirit.'^c The apostle Paul likewise applied in a direct, and as far as appears, in an ultimate manner to Christ, as the proper object of prayer. 'For this thing' (speaking of Satan's assault on him) 'I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me,'^d according to this my prayer to him, and his answer to me. And the apostle John, speaking of the Son, says, 'This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he heareth us, whatever we ask, we know that we have the petitions that we desired of him.'^e We hereby see it was the common practice of believers to pray not only to the Father, but likewise to the Son, as the adequate ultimate object of their worship; as to one who they believed both heard and answered them. And hence it is made the distinguishing character of Christians as such, that they are

^a Gen. xlviii. 16.^b Acts vii. 59, 60.^c Luke xxiii. 34, 46.^d 2 Cor. xii. 8, 9.^e 1 John v. 14, 15.

those who call upon the name of Christ, which includes the whole of religious worship, and prayer particularly as a leading part of it. Thus the apostle's description of them is, that 'they call upon the name of Jesus Christ our Lord.'^f And Ananias, speaking to Christ of Saul's commission against his people, said, 'He had authority from the chief priests to bind all that call on thy name.'^g And as soon as Saul became Paul, and preached Christ, 'all that heard him were amazed, and said, Is not this he that destroyed them, which called on this name in Jerusalem?'^h And that their calling on Christ's name was in a way of supreme adoration, as the name of the great Jehovah of Israel was called on, appears from Joel ii. 32. compared with Rom. x. 13, 14. where that passage, which in Joel undoubtedly speaks of the great Jehovah of Israel, is applied to Christ as that Jehovah to whom that worship is to be paid. 'For whosoever shall call on the name of the Lord shall he saved;' and that Christ is the Lord here intended, is plain from the following words: 'How shall they call on him in whom they have not believed? And how shall they believe on him of whom they have not heard? &c.' which answers to what the apostle says of Christ; He 'was preached to the Gentiles, and believed on in the world.'ⁱ To shew still farther, that Christ was addressed in prayer in the same manner with the Father, they are frequently joined together in the same petitions, without the least appearance of a higher honour given therein to one than to the other. 'Now God himself, and our Father and our Lord Jesus Christ direct our way unto you.'^k And at another time; 'Now our Lord Jesus Christ himself,' as his own act, which as God he is able of himself to do, 'and God even our Father—comfort your hearts, and establish you in every good word and work.'^l And here Christ is named before the Father, to shew that the Father's being at other times named before him, is no argument for a difference in the kinds or degrees of the worship that is jointly paid them, when the Son is considered in himself as God. Many instances of this joint worship of the Father and Son, in a way of prayer for grace, mercy,

^f 1 Cor. i. 2.
ⁱ 1 Tim. iii. 16.

^g Acts ix. 14.
^k 1 Thess. iii. 11.

^h Verse 21.
^l 2 Thess. ii. 16, 17.

and peace, are to be found at the beginning and close of most of the epistles. And sometimes grace is asked from Christ absolutely, without any notice taken of the Father. 'The grace of the Lord Jesus Christ be with you,'^m and 'with your Spirit.'^a And the prayer of the whole church to Christ, and the apostle's prayer to him for them, shuts up the canon of the scripture. 'Surely,' says Christ, 'I come quickly. Amen,' says the church, 'even so come Lord Jesus. The grace of our Lord Jesus Christ,' says the apostle, 'be with you all, Amen.'^b What can more plainly express the sameness of this kind of worship, which is offered to the Son, with that which is offered to the Father?

(2) Christ is the object of praise equally with the Father. They are joined together in these acts of adoration with equally lofty and exalted strains. 'I beheld,' says the apostle John, 'and I heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing,' (all sorts of the highest adoration and praise.) 'And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, blessing, honour, glory, and power, be unto him that sitteth on the throne, and unto the Lamb, for ever and ever.'^c Here every creature without exception, is represented as paying this solemn supreme homage *equally* to the Father, and to the Lamb; which plainly exempts Christ from being a mere creature, since he, together with the Father, is the *object*, and not the *offerer*, of this adoration. And though Christ, considered merely as man, is a creature, and did worship as such in his humbled state, which called for such a deportment; yet in this other representation of things, I conceive with submission, his human nature is to be considered as exempted from paying divine homage, by its personal union with the divine nature, and by its advancement, answer-

^m 1 Cor. xvi. 22.

^a Gal. vi. 18.

^b Rev. xxii. 20, 27.

^c Rev. v. 11, 12, 13.

ble to the honour of that union, to such a state of glory as swallows up its inferior characters in the grandeur of the Deity, which Deity is as really the Son's as the human nature is with which it is personally united, and both together are undividedly himself, who in his highest exaltation, behaving it suitably to his highest nature, is the object, and not the offerer of divine adorations. So again says this apostle, 'I beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb,——saying, Salvation to our God, which sitteth on the throne, and unto the Lamb.'^d If the expressions in these places are understood as acts of the most adoring supreme worship when applied to the Father, why should they not be so understood when applied to the Son? since they are offered to them jointly in the same breath, and in the same sublime manner, without any appearance of different degrees of regards to them respectively. When these, and such like expressions, are applied only to the Father, none doubts but they are acts of supreme adoration; and why should they not be thought so too, when the very same are applied only to the Son, as they often are, without mentioning the Father, as the object intended by them? 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to him be glory both now and for ever, Amen.'^e And to him that loved us, and washed us from our sins in his own blood,——to him be glory and dominion, for ever and ever, Amen'^f These and the like doxologies, which are applied to Christ, are exactly of the same strain, and in the very same words, with those applied to the Father in Phil. iv. 20. and 1 Pet. v. 11. where none doubts but they are expressions of supreme adoration.

(3.) Christ is the object of sacramental dedications equally with the Father. It is to the faith, worship, obedience and profession of Christ, as well as of the Father, that we are obliged by the ordinance of baptism, as is plain from our being baptized into *his* name equally with the Father's: 'Baptizing them in [Gr. *eis* into] the name of the Father, Son, and Holy Ghost.'^g And at other times

^d Chap. vii. 9, 10. ^e 2 Pet. iii. 18. ^f Rev. i. 5, 6. ^g Matth. xxviii. 19.

mention is made of persons being baptized into the name of Christ, without any notice taken of the Father; which at least imports, that he is as much concerned in this solemn dedicating act of worship as the Father. 'They were baptized in [Gr. *eis* into] the name of the Lord Jesus.'^b

And as to the Lord's Supper, it needs no proof that that was instituted in special honour to our Lord Jesus Christ; and that he in a very peculiar manner is the object of our worship therein; and that we are peculiarly engaged to be, and professionally do become *his* thereby. The nature of that ordinance sufficiently demonstrates all this. Thus the same supreme worship, in the principal branches of it, is given and belongs to the Son equally with the Father, and consequently he must be God equally with the Father, since *no* divine worship, and much less that which is supreme, is to be paid to any but God only.

Obj. 1. If it is said, that other places of scripture speak of our coming to God through Christ, and of worshipping him in Christ, and therefore it seems Christ is to be worshipped only in a subordinate way, and the Father ultimately through him.

Ans. Consider Christ as God, and so he is to be worshipped with supreme and ultimate worship equally with the Father. And the places that have been mentioned, may be very well referred to him under that consideration of him, as the original ground or formal reason of the worship paid him, though it is not, nor was it needful that it should be, always expressed. But considering Christ merely as *Mediator*, and in that capacity, as the *way* and *medium* of all the converse that sinful creatures, as we are, have with God, and so he is not the ultimate supreme object of our worship; but we worship the Godhead in and by him. And according to the œconomy of our salvation, we in a particular manner apply to the Godhead in the person of the Father, as the first person of the Trinity, and first mover in the work of our salvation, through the mediation of Jesus Christ, God-man, placing all our confidence in what this great person has done for our acceptance with, and obtaining blessings from the Father; and this we do by the

^b Acts xix. 5.

assistance of the Holy Ghost,^c considering Christ as God, we call upon his name; and considering him as Mediator, we call upon the name of the Father in and through him, or call upon the Father in his name.

Obj. 2. It may be farther objected, that all the honour we pay to Christ, is only on the account of his high and advanced office, and of his authority over us, and beneficence to us therein; which he seems to give as the reason of it, when he says, 'The Father judgeth no man, but hath committed all judgment to the Son; that all men should honour the Son, even as they honour the Father.'^d And which seems farthermore to be denoted, in that the praises that are given him peculiarly respect his office, and the benefits he bestows upon us therein; and therefore does not prove that he is the only true God.

1. These words in John assert what is pleaded for, *viz.* that the same divine honour is to be given to the Son as to the Father. The necessity of which is so great, that the Father thinks himself not honoured where this is denied: For 'he that honoureth not the Son, honoureth not the Father, which hath sent him.'^e

2. These words may refer to the whole preceding discourse, where (as has been shewn) Christ among other things represents his *equality with the Father*,^f as one that *doth whatever the Father doth*,^g in the same supreme manner; and *quickeneth whom he will*,^h with the same sovereignty, — 'That all men should honour the Son even as the Father.'ⁱ And considering these words in that reference, they are a confirmation of, instead of an objection against, supreme worship being paid to the Son equally with the Father.

3. Supposing they refer to the words immediately preceding, then Christ's saying, 'The Father hath committed all judgment to the Son, that all men should honour the Son,' &c. is not to be understood, as if the Father's giving all judgment by special dispensation to the Son, was the *original ground*, or *formal cause* of this honour's being paid him; but may be considered as a *notification* of Christ in such a manner as might be a most effectual *motive*

^c Eph. ii. 18.^d John v. 22, 23.^e Ver. 23.^f Ver. 18.^g Ver. 19.^h Ver. 21.ⁱ Ver. 23.

or *argument* to engage us so to honour him, though he then appeared and acted in meaner characters. And accordingly all the mention which is made in other places, of his redeeming love and grace in the adoring praises that are offered him, are to be considered as *motives* or *inducements*, and special *matter of praise*; but not as the *original ground* or *formal reason* of it. Thus every instance of God's benefits to us is a *motive* to our praises, and should make up a great part of our song; but our songs ought to be of God, whether we had received those particular mercies to engage us in that manner to express them or no. Israel sung the praises of God's goodness in delivering them out of Egypt.—
 ' Who is like unto thee, O Lord, among the gods who is
 ' like thee, glorious in holiness, fearful in praises, doing
 ' wonders? &c.^g And God enjoined them obedience to
 ' his law, ' as the Lord their God, that brought them out
 ' of the land of Egypt.^h And he afterwards said to them,
 ' Thou shalt fear the Lord thy God, him shalt thou
 ' serve.—He is thy praise, and he is thy God, that has
 ' done these great and terrible things for thee.ⁱ—THERE-
 ' FORE thou shalt love the Lord thy God and keep his
 ' charge, &c.^k They worshipped God with praises for
 these blessings, and he reminded them of them, and made
 himself known by them, as *motives* to their serving him;
 but not as the *original ground* or *formal cause* of it. For
 they were bound to adore and serve him on the account of
 his own excellencies made known to them, whether he had
 so delivered them or no. So, though the considerations of
 Christ in his office-capacity, as our *Redeemer* and *Judge*,
 are indeed indispensable *obligations* and binding *motives* or
arguments to us to pay him divine worship, and therein to
 honour him, even as we honour the Father; yet if he had
 not redeemed men, and was not to be, by special dispensa-
 tion from the Father, their immediate judge, we were
 bound to have paid all possible adoration to him on the ac-
 count of his divine nature and excellencies in every display
 of them. Hence the *angels* exalt him in their loftiest
 adorings, together and equally with the Father, in some of
 the places that have been recited, though his being *son*,

^g Exod. xv. 1,—19.^h Chap. xx. 2.ⁱ Deut. x. 20, 21, 22.^k Chap. xi. i.

and his *executing judgment* does not immediately relate to them. They indeed put the consideration of him, as a *Lamb slain*, into their song of praise, because of the glory of divine grace, and of all other perfections of the Godhead, which was displayed thereby. And so they brought into their song of praise, the consideration of God, as *the Creator*, because of the glory of his wisdom, power and goodness that shone forth in the creation of the rest of the world, 'When those morning stars sang together, and all those sons of God shouted for joy.'¹ But sure they were obliged to have worshipped God in their highest adorations, if he had created nothing but themselves. Hence,

4. The relations Christ bears to us, and the benefits he bestows upon us therein could not be a sufficient *motive* or *obligation* for us to pay him *divine* worship, and therein to 'honour him as we honour the Father,' unless he had *the divine nature and properties* to be the foundation or formal cause of that worship.

Some *men* stand in superior relations, and are therein highly beneficial to us; as *fathers*, from whom we derive our beings, maintenance and inheritance; and *good princes*, by whom we are protected in them; but yet we are not to honour them with *divine* worship, because they are not *God*.

And though the *angel*, that appeared to the apostle John, stood in an inconceivably great and exalted character toward him, and made the most glorious and beneficial discoveries to him; yet, he not having the divine nature and perfections, it was not a justifiable motive to pay him *divine* worship.^m No, not though he was present with the apostle. Hence how dignified soever we suppose Christ to be in his office, and how beneficial soever in his discharge of it to us; yet if he was not possessed of the *divine nature and attributes*, we ought not to pay divine worship to him. For, as you have heard, *that* is the only proper basis of divine worship; and the formal nature of immediate direct idolatry lies in worshipping any that is not by *nature* God.^a And if it is said, that the reason why we must not worship men or angels on the account of their relations and benefits to us is, because they are dependent therein themselves,

¹ Job xxxviii. 7.

^m Rev. xix. 10.

^a Gal. iv. 8.

and do not act toward us originally from themselves; which is indeed the true reason of it. The same may be said of Christ considered merely as Mediator, and indeed in every other consideration of him according to the notions of the opposers of his real Deity. And therefore, if there was not something else in Christ to make him *independent* and *supreme*, and so to be the ground of our worshipping him, what he is, and doth in his *office*, as *Mediator*, and what he is in the highest considerations of him that the enemies to his proper Godhead will allow of, could not be a *just motive* to, much less could it be the *formal cause* of that divine worship. And therefore since, whatever are the *motives* to it, all men are obliged 'to honour the Son, even as they 'honour the Father,' he must be in nature and divine excellencies, the same with the Father. Or since we are to worship him with that divine worship, which is founded in the *nature* and *excellencies* of God, and is *peculiar* to the only true God, he must needs be *that God*. And so I have gone through the proofs I intended of the doctrine of Christ's true and proper Godhead. And all the use I shall make of this last proof, shall be only to recommend it briefly to your practice. Therefore,

A P P L I C A T I O N.

Is divine worship to be paid to Christ as a proof of his Godhead? Then let us bring that tribute to him in acknowledgment of it. It is not enough for us to own that Christ is God, and that all possible reverence and homage is due to him as such: But we should make conscience of paying him that as his due, by frequent lively spiritual addresses to him in a way of prayer, and praise, and self-dedication. Let us, who make a profession of him, call upon his name, as God equal with the Father, in every circumstance of life; and call on the name of the Father in him, as our only Mediator. In the first consideration of him, he as well as the Father is the *ultimate* object of our worship, and in the second he is the *next* object of it. We may and ought to go *immediately* to Christ, as God-man Mediator. We need none to introduce us to him; he being *man* to admit of the addresses of men, and *God* to render him worthy of them. We must not go *immediately* to the Godhead, abstractly

considered: but through Christ's mediation, as the only ground of our acceptance with God, we may with safety and holy confidence go to God, considered in all, or each of the divine subsistents of the Godhead, and therein deal either jointly or distinctly and explicitly with them all, and with regard to the oeconomy of our salvation, ultimately with the Father, as the Father, who in that oeconomy is to be conceived of, as the first giver of all the grace, mercy and help we stand in need of. Let us likewise offer the highest adoring praises to Christ, as God equal with the Father; and through Christ, as our Mediator, (in whom alone we, and what we do, can find acceptance) let us offer the sacrifice of praise to God continually; and yield ourselves servants to the Son together with the Father, in all obedience unto righteousness, or true holiness. All this religious homage ought to be paid by every one to Christ, and especially by those that pretend to own him as God, and to believe in him as their Saviour. 'He is thy Lord, and worship thou him.'^b Worship thou him, not in a compliment, not in word and outward behaviour only; but in the most intense and close engagement of heart; in the most enlarged exercises of faith, love and obedience to him, and in the deepest prostration of soul before him, crying out in the adoring sense of thy heart, as Thomas did, 'My Lord, and my God.'^c

^b Psal. xlv. 17.

^c John xx. 28.

S E R M O N VIII.

R O M. ix. 5.

—OF WHOM AS CONCERNING THE FLESH CHRIST
CAME, WHO IS OVER ALL, GOD BLESSED FOR EVER.
AMEN.

Doct. **T**HAT Jesus Christ is God-man; or that he is
in one nature true and proper man, and in
the other true and proper God; even the most high and
infinitely blessed God.

3. I am now to shew the great importance of this
doctrine, particularly as it concerns Christ's true and pro-
per Godhead.

It would be easy to represent its momentous consequence,
as it respects Christ's being *true and proper man*, as well as
true and proper God. For by his being *man* he answered,
and could not otherwise answer, the ancient *prophecies* of
the only *Messiah*, which spoke of him as a *real man*. He
hereby became nearly *related to men*, and fit to *personate* and
redeem men, to act toward God for them, and to act from
God toward them; was capable of offering a sacrifice, and
of having a sacrifice to offer for men; of obeying and suf-
fering in a legal way, in the room and stead of men, and
after the manner of men, as God's righteous law required;
and became truly and *humanely compassionate* to men, and a
proper *example* for men. Hereby the *addresses of men* to
God are emboldened through faith in his name. Hereby
that nature triumphs over *sin*, *Satan* and the *grave*, which
was conquered and captivated by them; yea, degraded
human nature is ennobled above the angels, and *crowned*

with glory and honour; and one in that nature, which (nature) had provoked God, and brought darkness and disgrace upon all his attributes, has so fully *appeased*, and *pleased*, and *glorified* him, that the Deity opens again to our view in more bright and gladdening rays than it ever displayed before.

On these and several other accounts that might be mentioned, the reality of Christ's *human* nature in personal union with the Godhead, is of the greatest moment, and ought to be entertained as such. But my present design is to represent something of the vast *importance* of the doctrine of his real and infinite *Godhead*, without which that of his manhood would lose all its worth and efficacy.

First. It is of great importance with respect to the other Persons of the adorable Trinity; yea, and with respect to the Godhead itself.

1. If Christ is not properly, and by nature God, as the eternal only begotten Son of the Father's essence; then *the Father is only in a Metaphorical lax sense, and not at all in a strict or proper sense, the FATHER*. For to be truly and properly a Father necessarily imports the having a true and proper Son of his own nature by emanation from him; and to deny that Christ is such a Son of God the Father, under pretence of honouring the Father, is really to *deny* the Father, *as the Father*, and to *dishonour* him, by taking from him his special distinguishing character and personal property which he delights to be known by, as appears from his so frequently calling Christ the *Son*, his *own Son*, and his *only begotten Son*, and from his Son's calling him his *own Father*. Hence, says the apostle John, 'Who is a liar, but he that denies that Jesus is the Christ?'^d *The Christ* or *that Christ* emphatically, which Peter, in this apostle's hearing, and with his consent, confessed to be *the Son* of the living God.^e To deny him to be that Christ, who is that Son of God, is to deny the distinction of his and his Father's persons, in the same essence. And he that doth this is called *antichrist*, 'that denies the Father

^d 1 John ii. 22.

^e Matth. xvi. 16.

‘and the Son,’^f because he denies the true meaning of the distinguishing characters of both. Upon which he adds, ‘Whosoever denieth the Son, the same hath not the Father.’^g Either he has not the *true doctrine* of the Father, he has not right sentiments of him and of his Son; or, which is worse, he hath not an *interest* in the Father, or in his favour, whilst he denies the Son. And our Lord himself has assured us, his and his Father’s honour are so undivided, that ‘he that honours not the Son,’ even as he honours the Father, ‘honours not the Father himself.’^h By taking that glory from the Son, which belongs to him as the *Son of the Father’s essence*, we take that glory from the Father, which belongs to him as *the Father*. Though Turks and Jews pretend to pay all possible honour to the Father; yet in reality they do not honour the true Father, nor doth he think himself honoured by them, while they deny and so dishonour his Son. If we sink the Son’s character we necessarily sink the Father’s too. But if we do justice to the Son’s character, and have right conceptions of what he is by nature, we shall likewise have the most honourable apprehensions of the Father, according to the true import of that relative denomination.

It is only by the true knowledge of the Son that we can know the Father in that denomination of him. Hence said Christ to the Jews, ‘Ye neither know me nor my Father; if ye had known me, ye should have known my Father also.’^a And after the same manner he spoke to his disciples. ‘If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.’^b How had they known and seen the Father? Philip put a question to Christ, which shewed he did not understand how.^c In answer to which Christ tells him he had known and so seen the Father, by knowing and seeing him; because of the mutual essential inbeing of the Father and him. ‘Hast thou not known me Philip? he that hath seen me, hath seen the Father; and how sayest thou then, shew us the Father? Believest thou not that I am in the Father, and the Father in me? — The Father that dwelleth in me, he doth the works.

^f 1 John ii. 22.^a John viii. 19.^g Verse 23.^b Chap. xiv. 7.^h John v. 23.^c Verse 8.

‘Believe me that I am in the Father, and the Father in me, or else believe me for the very works sake.’^d How just and clear is this way of Christ’s arguing, while we consider him as the same in essence and operation with the Father, and in personality distinct from him, as ‘he is the brightness of the Father’s glory, and the express image of his person.’^e If we know such a divine person as the *Son*, who, and what he is in his original nature, we cannot but know the *Father*, who, and what he is too, in that consideration of him. But if we lose the true knowledge of Christ, of what his nature is as the *Son*, we lose the true knowledge of the Father as the Father, and dishonour him as well as the *Son*, by destroying the dignity of both their relations to one another in the same infinite essence. But how dark and unintelligible is all this discourse of Christ, unless we conceive of him under this truly divine character as the essential *Son* of the Father; for then we might know him, and yet not know the Father, because their natures would be infinitely different from each other. To say we know the Father, by knowing the doctrine Christ revealed concerning the Father, or the miracles he wrought by the Father’s power, and not his own, is to put a great force and impropriety on the expression, which speaks of knowing Christ himself; and it is to assert nothing peculiar to him that might not also be said of the apostles, who likewise by divine inspiration revealed the Father in their doctrines, and by divine power confirmed those doctrines with miracles. But how improper would it be to say, that by knowing the *apostles* we know the Father? They never spoke any thing like this of themselves. And how this inbeing of the Father and Son may be distinguished from what Christ afterwards says of his disciples being ‘in him, and he in them,’ may be considered when we come to speak of their union with him.

2. If Christ is not properly and by nature God, we lose the Deity of the Holy Ghost. For to suppose the Holy Ghost to be *God*, and to *proceed* from the Son, or to be *sent* by the Son, and yet the Son himself not to be God, is the greatest debasement of the Deity, and a most blasphemous conception of it.

^d John xiv. 9, 10, 11.

^e Heb. i. 3.

Who but God shall pretend, together with the Father, to give necessary subsistence to a divine person; or to have power to send him that is God? What creature or being below the Godhead, how highly soever raised and dignified by his nature or office, shall dare to arrogate this honour to himself? Or how can it possibly consist with the infinite superiority of God above the most excellent being he can produce? To deny then the Godhead of Christ, unavoidably runs us upon a denial of the Godhead of the Holy Spirit, and consequently upon putting a low and flat sense on the numerous texts that assert and plead it.

But if Christ is by nature the true God, the Holy Ghost's proceeding from, and being sent by the Father and him, is no more inconsistent with the proper Deity of the Holy Ghost, than the Son's being begotten of the Father and sent by him, is inconsistent with the Son's Deity. And this I have shewn before is no way inconsistent.

I know the denial of the Father and the Holy Ghost, in the manner that has been represented, is of little weight in the opinion of those who deny the real proper Godhead both of the Son and Spirit. But I am persuaded these are things of great importance in themselves, and will be thought so, by those who believe the true divinity of both these persons, and adore the Father as the Son's *own* Father, and have felt the god-like power of the Holy Spirit upon their hearts, or live under a convictive sense of the *necessity* of it to subdue them to *the obedience of faith*.

3. If Christ is not properly and by nature the true God, we lose the unity of the Godhead; or, there are more gods than one.

To say Christ is in *no sense* God, is directly to unsay the express words of scripture, which often call him *God*, and sometimes *the true God*, *the great God*, and 'God over all' 'blessed for ever.' And, I think, most of those who in our day deny him to be by nature the only true God, do nevertheless allow him in some peculiar sense of their own, to be *the true God*. And admitting that he is in some sense *the true God*, he must be either the same God in *nature* with the Father, and distinct in *personality* from him; or the same God in *nature* and *person* with the Father, so as that Father and Son are only different names of one and the same person; or the Son is a God of a *different nature* from the Father.

To say he is the same God in *essence*, and in that respect *one* with the Father, though distinct in *personality* from him, is to grant what we plead for, according to the scripture, viz. that he is *by nature the only true and most high God*; for this is on all hands allowed to be the nature of the eternal Father. To say he is *one person* as well as one nature with the Father, is to destroy their mutual relation, and to confound their different personal characters and properties, and personal acts toward one another, by which the scripture hath often and most evidently distinguished them from each other. And to say that Christ is *the true God*, and not the same in *nature* or *essence* with the Father, is to say, he is *the true God* of a different nature from *the only true God*, since to be the only true God, is that nature of the Father, from which the Son's is hereby supposed to be different. To speak of the Son as *the true God*, whose original nature is different from *the only true God's*, looks like a contradiction in terms, and at the same time represents him to be a being as *really* distinct from the only true God as any of us are. And if to assert that any being is *God*, which is distinct *in nature* from the only true God, is not to assert *more gods than one*, I know not what can be an assertion of it.

If, to guard against the contradiction in terms, any should say the Father and Son are not two Gods in the same sense of the expression. This is in effect to say, that one is *properly*, and the other only *figuratively* God; and to call both these *the true God*, is to play with the terms, and to abuse mankind, by putting such a sense upon them, as is contrary to their *common* and *scriptural* acceptation. And this is still more strongly to assert an intire distinction in *nature* and *kind* between these Gods. Hence such a distinction of gods is a manifest revival of the ancient *polytheism* of the Gentiles, who had distinct deities of a *supreme* and *subordinate* kind. And farther, to suppose that the Son is such an *inferior god*, as is in the highest favour with the supreme God, and acts as a middle deity between the supreme God and us, and is very beneficial to us, is still farther to establish that *polytheism*, with respect to which the Heathens had just such notions of their inferior gods.

To pretend as some do, that Christ is an *infinite God*, and hath many perfections of the Godhead in the same

fulness of them as the only true God has them, and yet is not *that* God, is to contradict all our natural and clearest notions of the Godhead, which have always been, that none of its perfections can be so fully in another, as they are in its self; and that no other being can ever pretend in such a manner to vie with the only true Deity in any one particular whatsoever. And while these divine perfections, which the Son is supposed to have, are looked upon as not *numerically* the same with the Father's, the Father and Son must still be considered to be as really *two distinct Gods*, as two *individuals* of the same human nature are *two distinct men*. And furthermore, to suppose that Christ is such an infinite God, as is likewise in his original nature a *subordinate dependent* God, and *accountable* to another God, is to take away with one hand what we give him with the other. For his *subordination*, *dependency*, and being *accountable*, seem to lie in direct opposition to his being *properly infinite*; because to be properly infinite, is to be *absolutely perfect*; and to be absolutely perfect, is wholly inconsistent with the *imperfections* of dependency, &c.

Hence, to speak such things as make the Son to be a distinct God from the Father, is to reflect the highest dishonour on the one only supreme Deity: it is to destroy its unity, and set up a compeer with the great God; at least in several particulars, in direct opposition to the whole current of the scripture, which assures us, that 'the Lord 'our God is one Lord.—For there is one God, and there 'is none other but he.'^f And the great Jehovah says, 'I am God, and there is none else; I am God, and there 'is none like me;^g and I am the first and the last; and 'besides me there is no god——Yea, there is no god; I 'know not any.^h And——I am he; before me there was 'no god formed, neither shall there be after me.'ⁱ All these expressions, with many more of the like sort, maintain the *unity* of the Godhead to the exclusion of all, who are of a different nature, from being in any proper sense god, or comparable to him. And these would exclude the Son, as well as others, from being properly God, if he was not a divine subsistent in that infinite nature. For all these propositions being *affirmatively restrictive* to the only one

^f Mark xii. 29, 32.^g Isa. xli. 9.^h Chap. xli. 6, 8.ⁱ Chap. xlii. 10.

Deity, and *negatively universal*, and so *exclusive* of all other beings, they hold equally strong against every god that is distinct in *nature* from the only true God, as against the gods of the Heathens; though the immediate occasion of some of them was to exclude the Heathen-gods.

To say this *one God* only respects the one *supreme governor* of the universe in distinction from all others, and to apply that notion of the Deity to the *Father*, and deny it to the Son, is to deny what I hope hath already been sufficiently proved to belong to Christ equally with the Father, considering Christ in his original nature as God. And even the denying this to the Son, though it is an *infinite affront* to him, and is *intended* to overthrow his supremely divine nature, yet I conceive it is rather a denial of his *relation* to the creation, than an immediate denial of his *divinity* considered in itself. For the consideration of God, as the supreme governor of all things, is a consideration only of his *relation* to the world, and not of what he is *in himself*; and to speak of the relation he bears to the works of his hands, is not directly to speak of what he is in his own nature, only as *this* may be gathered by deduction from *that*. Much less doth the absolute *being*, *nature*, or *essence* of God, at all consist in that relation; for before the world was made, and consequently before this relation could exist, he was originally in himself all that he now is, or ever has been, or will be, since he formed it, and became the actual as well as rightful governor of it. Hence this supreme government adds a new *extrinsic* relation to God, founded in his creating all things; but makes no alteration in his nature or essence. His infinite Godhead is fundamentally *essential* to his being supreme governor; but his being supreme governor is not his *essence*, in any consideration of it. However, to suppose that Christ is such a God, who is not one in essence with the Father, nor is in conjunction with the Father, the supreme governor of the world, is still to maintain, that there are *more gods than one*; for it supposes there is one God, who is *supremely*, and another of a different nature, who is only in a *subordinate* manner governor of all things.

But if Christ is by nature God, the same in essence with the Father, the *unity* of the Godhead is secured, and *there is no other god but one*. For though the Father and Son are

two distinct *persons*, as the scripture represents them; yet they cannot be reckoned two distinct *Gods*, because (as has been shewn before) one and the same *individual* nature is the nature of both, and is the *undivided principle* of dominion and operation in both. The peculiar divine manner of its exertion by these persons severally, doth indeed surpass all our thoughts; but if any are disposed to cavil at it on this account, let them first answer Zophar's demand; 'Canst thou by searching find out God, canst thou find out the Almighty to perfection?'^k

4. If Christ is not properly and by nature God, The Godhead itself must be infinitely different from what the generality of Christians, led by scripture light, have taken it to be; and its glory must be exceedingly obscured and diminished in the work of our salvation.

Men might have notions of the *unity* of the Godhead by the light of nature, without a revelation. And this is confirmed by revelation, with this farther illustration or explication of the nature of God, as *one essence subsisting in three different relative characters and personal properties; viz. The Father begetting, the Son begotten, and the Holy Ghost proceeding*. According to this revelation, it is the adorable perfection of the Godhead, as essential to it as any other perfection, that there are three complete persons or subsistents in that infinite undivided nature, and that each of these hath the whole nature in him, without confounding their personalities. But if Christ is not really by nature God, how different is the Godhead from this scripture account of it? This is indeed a sublime and incomprehensible representation of God: but which shall we think is the most just account of him; that which we have from the light of nature, and our own dark reasonings about him; or that which we have from his own revelation of himself, who, and what he is? And who shall pretend to say, there are no other perfections of God but what might be known by natural light? Surely we honour him more, when on his bare authority, we with a humble modest faith believe he is what he declares himself to be, though we cannot adjust it to our curious indulged and perplexed reasonings about him, than when we only believe him to be just what

^k Job xi. 7.

those nice, and yet confused, reasonings represent him. 'He that receives his testimony, sets to his seal that God 'is true.'¹ This way of believing as God speaks, and because he speaks, may indeed humble and abase us most, which makes too many loth to give into it: but it surely honours the incomprehensible God most; which should make every one heartily approve of it, and humbly acquiesce in it; especially considering, that the 'world by wisdom knew not God——and the foolishness of God is 'wiser than men——that no flesh should glory in his presence.'^{2a}

Besides, *The glory of the Godhead*, as that shines out in the work of our salvation, which is the brightest glory it ever displayed before us, suffers an inglorious *shade* and *detraction*, if Christ is not a divine subsistent in it: for on that supposition all the *immediate* glory of *redemption*, and of the *application* of it to us, is removed from the Godhead, and given to others; the first being immediately performed by the *Son*, and the other by the *Spirit*. And what a provoking sacrilege must it be against God, to rob him of the brightest jewels of his crown, and to eclipse that glory, which the chief counsels of heaven, with respect to us, and every letter of the gospel, ultimately design to illustrate! But if the Son and Spirit are the same in *nature* with the Father, then all the glory of these works is reserved and secured *intirely* to the Deity; and God *alone* shall have everlasting praises for them. The whole of our salvation then, and only then, will appear to be of God, to whom we are wholly obliged for all and every part of it. And the Godhead, subsisting in the persons of the Father, Son, and Holy Ghost, shall be exalted in its own glory, and in the eternal hallelujahs of saints and angels, according to the joint and distinct parts those adorable persons bear therein. And I think this cannot appear a little or an indifferent thing in our eyes.

Secondly, The doctrine of Christ's Godhead is of great importance with respect to his own person.

If Christ is not the true and most high God, we know

¹ John iii. 33.

^{2a} 1-Cor. i. 21, 25, 29.

not what to make of him; and whatever else we account him to be, he is *infinitely inferior* to God. We may think we hear Christ saying to us, as he did to his disciples, when he was here in the flesh, 'Whom do men say, that I, the Son of man, am?'^a Some said he was one thing; and some another: some said he was 'John the Baptist,' some Elias; and others, Jeremias, or one of the prophets.^b They could not tell what to make of him; but Christ putting the question to his disciples, 'Whom say ye that I am?'^c Peter, under the special teachings of God, said the truth concerning him, in his honourable confession of him, 'Thou art Christ, the Son of the living God.'^d Upon which Christ pronounced him *blest*.^e And the rest of the disciples joined with Peter in their assured confidence of this, which he said in their name as well as his own: 'And we believe, and are sure, that thou art that Christ, that Son of that living God.'^f

The same sort of inquiry may be made in this our day; 'Whom do men say, that Christ, the Son of man, is?' some say he is *merely a man*; others, he is *God by office*: others, he is a *super-angelic* creature: others, he is *like to God in all things*, but not the same in essence with him: others, he is like him only in *will*: others, he is an *infinite being*, having all the perfections of the Godhead, except *self-origination, independence, and absolute supremacy*; and therefore is in himself *less* than the Father, and is a sort of an infinite they know not what or how; but not by *nature* the *only true* and *most high* God, of the same essence with the Father. Others say, he and the Father are one and the same *person*: others, he had not a *human soul*, but a body inhabited by some thing *more divine*; some of which say, that body was *turned into that divine substance* which inhabited it; others say other *unaccountable* and *dishonourable* things of him. Thus they know not what to make of him.

But, if the question is put to us, as it was to the disciples, *Whom say ye that Christ is?* let us say as Peter did, and according to what appears to be his sense therein,

^a Mat. xvi. 13.^b Ver. 14.^c Ver. 15.^d Ver. 16.^e Ver. 17.^f John vi. 69.

That he is the true and proper Son of the living God, and so in nature, being, or essence, the only true and most high God.

When Christ was on earth, the common faith of the Jews concerning the *Messiah* was, that he would be the *supreme God*, and bear the title of *the Son of God*. Their scriptures were full of light about the different subsistents of the Godhead, as is learnedly argued in *The true scripture doctrine of the Trinity* before referred to. And the frequent appearances their great *Jehovah* had made among their fathers in *human forms*, and in the illustrious *Shechinah*, were strong *prefigurative indications* that the true *Jehovah* himself would be their incarnate *Messiah*. And their plainest prophecies of this *Messiah* expressly called him, sometimes *Immanuel*;^s at another time *the mighty God*;^h and very often *Jehovah*, as has been shewn in several instances; and at other times *God's Son*.ⁱ This last appellation of him fully determined which subsistent in the divine nature this *Jehovah*, *Immanuel*, or *mighty God*, the *Messiah* would be, viz. *The Son of God*. Hence all these terms, as applied to the *Messiah*, were in the Jews account *alike* expressive of his *divine nature*; and accordingly by *the Son of God* they understood one *equal to the Father*, as is plain from their concluding agreeable to this sentiment, that Christ 'made himself equal to God,' by saying, 'God was his own Father.'^k There could be no pretence for this conclusion, from these words, had it not been a common principle among them, that the *Son of God*, whom they expected for their *Messiah*, was the same in *essence* with, and so *equal to the Father*; for they themselves called God their Father in an inferior sense. 'We have one Father, even God.'^l

Their *prejudices* against Christ were not because he claimed a character *too high for the Messiah*, when he called himself *the Son of God*, so as to make himself *equal to God*; for their expectations of him to be such a *Son of God*, as is himself the great *Jehovah*, prepared them to receive him under that or any other title expressive of his *Deity*, in case they admitted him to be indeed the *Messiah*. And therefore when John the Baptist represented *Jesus* as the *Christ*, and called him 'the only begotten Son, which is in the

^s Isa. vii. 14. and viii. 8.

^k John v. 18.

^h Chap. ix. 6.

ⁱ John viii. 41.

^l Psal. ii. 7, 12.

‘bosom of the Father, and bore record that this is the ‘Son of God;’^a all that believed him to be the Messiah, readily embraced him under this character; none of them ever stumbled at it. And among all the cavils which others made at John’s doctrine, we hear of none that were suggested against his joining together the titles of *the Christ*, and *the Son of God* in the strongest sense of the expression. They knew very well that the grandeur of the last of these titles belonged to him, who could justly claim the first. None scrupled to own it, and the high priest spoke of it as a known thing, when he put this question to our Lord, ‘Art thou the Christ, the Son of the Blessed?’^b

But their inveterate rage against *Jesus of Nazareth* was, because he set up for the *Messiah*. Their grossly mistaken, blind and selfish interpretations of those prophecies, which spoke of the exalted glory of the *Messiah’s* kingdom, filled their heads with the pompous notions of a *Deliverer’s coming to Zion*, with all the royalties of outward magnificence and temporal dominion, to free them from the Roman yoke, and make them *lords of the universe*, and the carnal temper of their hearts made them very fond of such expectations. But when Jesus came among them in all the *meannefs* of his known parentage, and of his obscure circumstances and behaviour, and yet pretended to be their Saviour, ‘they ‘were offended at him.’^c His state of humiliation neither answered their prejudicate opinions about the *manner* of the Deliverer’s appearance, and the *nature* of his kingdom; nor was it at all likely to answer their *worldly* views, which they were most intent upon, and therefore they were resolved, right or wrong, to bear him down as a *deceiver* and *blasphemer*; while ‘some said he was a good man, others said, ‘nay, but he deceiveth the people,’^d in pretending to be what he is not. And in opposition to these, others said, ‘When Christ comes, will he do more miracles than these, ‘which this man has done?’^e And when he was brought before the high-priest and counsel, and in answer to the question, ‘Art thou the Christ, the Son of the Blessed?’ He said, I am. The high-priest rent his clothes and ‘charged him with blasphemy—and condemned him to

^a John i. 18, 34.^b Mark xiv. 61.^c Mark vi. 3.^d John vii. 12.^e John vii. 31.

‘be guilty of death,’^f for pretending to the divine characters, which were *peculiar* to the Messiah. He charged the blasphemy on Jesus, which only himself and the rest of the Jews were really guilty of, while ‘they blasphemously ‘spoke against him.’^g And in this sense the apostle Paul, speaking of his former state in Judaism, describes himself as one ‘who before was a blasphemer.’^h He was a *blasphemer against the true Messiah*, by the indignities he had put upon him: and it was this sort of blasphemy, as I take it, which Christ was falsely accused of, as if he put the highest indignities on the true Messiah by asserting himself to be *Him*. Had they not counted him guilty of *this* blasphemy, they would never have charged him with any other, since all that he said of his *divine greatness* did not exceed their expectations of what their Messiah would be.

And if those prejudiced Jews understood that the person, who is the Son of God, is the most high God, equal to and of the same essence with the Father; why should not we believe that the disciples spoke according to this sublime prevailing sentiment, when they owned Jesus to be the *Messiah* or *the Christ*, and accordingly said, ‘Thou ‘art the Son of the living God?’ surely, if this expression of Christ’s title, according to the common faith of that day, did not *really* in the fullest sense of it belong to him, he would have reproved them for it, or set their thoughts right in an explained sense of it, instead of pronouncing them *blest* on that account, and laying so much weight upon it as he did. And their *religious* behaviour toward him under this title, shews they had this *lofty idea* of him; inasmuch as they, and the rest of the disciples, readily paid *divine worship* to him, as *the Son of God*; and this is the more remarkable, because at that time they had been brought up in and fully possessed with principles most abhorrent of all appearances of idolatry. Thus, to repeat but one of the several instances I have before given, when they saw his god-like works in stilling the stormy winds and waves of the sea by his *bare word of command*, they *worshipped him* as God, and expressed their conviction of his Deity, by saying, ‘Of a truth thou art the Son of God.’ⁱ

^f Mark xiv. 61, 62, 63, 64.

^g Luke xxii. 65.

^h 1 Tim. i. 13.

ⁱ Matth. xiv. 33.

And that this title is indeed expressive of Christ's *true and proper* Godhead, appears from the explication the apostle John gives of it; who, after he had in a continued discourse called him the *Son*, and *the Son of God* above ten times in the compass of a few verses, concludes the whole with this interpretation of his meaning, *This, viz. Son of God, is the true God.*^k And in the next words he shuts up that discourse with a solemn charge against making to ourselves false gods. 'Little children keep yourselves from idols.'^l *Idols* sometimes signify the *false gods* that are represented by images, as well as the images themselves. The apostle Paul, speaking of *gods many, and lords many*, gave them the name of idols, saying, 'We know an idol is nothing in the world, and that there is none other God but one,'^m and afterwards he spoke of those idols as *devils*.ⁿ And unless we understand the apostle John to mean by idols, those that are not by nature gods, in opposition to *the true God*, as he had called Christ in the immediately preceding verse, his caution against them (as far as appears to me) is unaccountably abrupt, without any connection with, or relation to the rest of the epistle. This epistle is believed to be written in opposition to the degrading notions of the Ebionites and Cerinthians, who denied the true Deity of Christ; and the apostle having in a very pathetic discourse, especially in this 5th chapter, asserted his true divinity with the vast importance of it, closes the whole with this caution, 'Keep yourselves from idols.' And I humbly offer that, understanding *idols* in the sense I have given, this serious caution is very well connected with, and a seasonable enforcing of what he had been delivering, in the following manner, 'Keep yourselves from idols,' or take heed of such debasing thoughts of the Son of God, as sink him into an idol. He is so the Son of God as to be by nature *the true God*. As such you ought to regard him; the infinite dignity of his nature, and the grand design of Christian religion demand those high regards from you. But if you take away the only true Deity from him, you thereby sling him down to the rank of an inferior deity, like the *idols* of the Heathens, and your worshipping him under the inferior notion of him, as one who is not by

* 1 John v. 20.

l Verse 21.

m 1 Cor. viii. 4, 5.

n Chap. x. 19, 20.

nature the true God, is really to commit idolatry against the only true God. And therefore whatever you do, do not make a contemptible idol of this true God of the Christian religion, which I have shewn Jesus Christ, the Son of God, to be.

When Thomas called him his *Lord* and his *God*,^b we are immediately told, with reference to this and other particulars, 'These things are written, that ye might believe 'that Jesus is the Christ, the Son of God.'^c To say it is written that he was owned to be *Lord* and *God*, that we might believe he is the Son of God of a *different nature* from, and *less* than the only true God, is a way of arguing altogether above my comprehension. But if *Lord* and *God*, and *the Son of God*, when applied to Christ, are terms of the same import with respect to the *reality* of his Godhead, the reasoning is very just. And it is only in this view that I can understand how the record of Thomas's faith in Christ, as the *Lord God*, can induce our belief that he is that Christ, who is the *Son of God*. Accordingly this evangelist, speaking of his original nature, first calls him **ABSOLUTELY God**, 'by whom all things were made,'^d and then in the same discourse, 'The only begotten of the 'Father, and the only begotten Son,'^e that when we hear of him under these, or such like characters, we might consider them as denominations of him from the Godhead, as he is the second subsistent therein.

Hence the Father himself, speaking of Christ under the title of the *Son*, joins that of *God* to it, which leads us to regard him as *God the Son*, distinguished only in *personality* from the Father and the Holy Ghost. 'To the Son he 'saith, Thy throne, O God, is for ever and ever.'^f The two most remarkable testimonies of the eternal Father to Christ as his Son, were at his *baptism* and *transfiguration*, both of which were by a 'voice from heaven, saying, This 'is my beloved Son, in whom I am well pleased.'^g At his *baptism*, the grandeur of the appearance was suitable to his divine person; the Father and the Spirit concurring to own him as such in an extraordinary manner. And at his *transfiguration*, 'his face shone as the sun, and his raiment

^b John xx. 28.

^c Ver. 31.

^d John i. 1, 2, 3.

^e Ver. 14, 18.

^f Heb. i. 8.

^g Matth. iii. 17. and xvii. 5.

‘was white as the light,’^h or (as another evangelist reports it) ‘was white and glittering,’ⁱ which seems to have been effected by the splendor of his Deity opening itself on that occasion, and diffusing such shining rays of glory through his human body, as probably equalled, if not exceeded the luminous body, commonly called the *Shechinah*, in which Israel’s great Jehovah used to appear of old. And the voice which came on that occasion from heaven, and proclaimed him to be God’s *beloved Son*, naturally suggests to our minds, that the Father thereby owned him to be that *Son*, who is that *true Jehovah*, which formerly made such appearances in a premonitory way. It is true, Christ was therein likewise owned to be the real Messiah, as well as God’s Son, but this august manner, in which he was owned under the title of the Son, was as *grand* as could be expected on supposition that the Father designed thereby to assure us, that this was *so* his Son as to be the *same God in nature* with himself. And who but such a Son was fit to receive such ‘honour and glory from God the Father, ‘when there came such a voice to him from the excellent ‘glory, declaring him to be,’ in the language of a Father to his *only* begotten, by way of eminence and peculiarity, ‘his beloved Son, in whom he is *so* well pleased,’^k that for his sake he accepts and is well pleased with all that are in him, having ‘made us accepted in the Beloved?’^l And who but such a Son was fit to have all our obedience turned over to him by the same magnificent voice, saying, *Hear ye him?*^m Furthermore, his transfiguration being within about a week after Peter’s confession of him, as *the Son of God*,^a This voice from heaven, which owned him in such a glorious manner under that title, was a special confirmation of Peter’s and the other disciples’ faith, that he really was God’s essential Son according to the exalted sense of that day concerning the Messiah. Accordingly Peter and John, two of the eye-witnesses of this glory, took notice of it as the shining forth of Christ’s divine majesty for the confirmation of their faith; one saying in reference to it, ‘We have not followed cunningly devised ‘fables, when we made known to you the power and

^h Matth. xvii. 5.ⁱ Luke ix. 29.^k 2 Pet. i. 17.^l Eph. i. 6.^m Matth. xvii. 5.^a Matth. xvii. 1. compared with chap. xvi. 16.

' coming of our Lord Jesus Christ; but were eye-witnesses
' of his majesty, &c.'^b And the other saying, ' We beheld
' his glory, the glory as of the only begotten of the Father.'^c
All this considered together, carries good evidence to me,
that these testimonies of the Father to Christ, as *his Son*,
were testimonies to his *supreme* Godhead, as he is the same
in *nature* with himself.

Our Lord likewise speaking of himself and his Father
(which necessarily imports his relation to him as his Son)
expressly says, ' I and my Father are one,'^a thereby shewing
that as he was *the Son* he was the same in being or *essence*
with the Father, so as to be on that account *God*; for thus
the Jews understood him to mean, and therefore ' took
' up stones to stone him for blasphemy,'^b because he there-
by ' made himself God,' while *they* judged him to be a man,
and nothing more. And Christ (as has been shewn at large
before) owned this to be the fair sense of his words, and
vindicated himself from their charge of blasphemy, by
proving the *justness* of the claim, which he made to the
Deity, in his saying, according to the true sense of the
words they caviled at, ' I am the Son of God.'^c And so
in the winding up of his argument, he makes that title
equivalent to his saying, as the Jews understood him and
he maintained, that he was *one in nature* with the Father,
and thereby *truly* God. And this apparently evinces that
to be *God* and the *Son of God*, were both in the judgment of
the Jews, and in the truth of the case, one and the same-
thing as they are applied to Christ; or that this title, *the*
Son of God, denominated him to be indeed *God*, *the same in*
essence with the Father. Hence he asserted that the *highest*
honour, perfections, and operations of the Godhead belong
to him, considered under the character of *the Son*, telling us,
that ' all men should honour THE SON, even as they ho-
' nour the Father;^d And THE SON hath life in himself, as
' the Father hath life in himself;^e and THE SON quickens
' whom he will,'^f in the same sovereign god-like manner
as the Father doth; with many other passages to the like
purpose. Agreeably to this, when he spoke of such of his

^b 2 Pet. i. 16, 17, 18.

^k Verse 31, 33.

^c Verse 26.

^c John i. 14.

^e Verse 36.

^f Verse 21.

^a John x. 30.

^d John vi. 23.

acts toward the churches of Asia, as were most signally peculiar to the supreme Deity, he gave himself the title of *the Son of God*, to shew that this is the denomination of his *divine* nature, by the power of which he performed them. 'These things, saith THE SON OF GOD, who hath his eyes 'like unto a flame of fire^s——I know thy works and 'charity, and service and faith^h——and all the churches 'shall know, that I am he' (the great Jehovah to whom this work is *confinedly* ascribed in the Old Testament) 'which 'searcheth the reins and hearts; and I will give unto every 'one of you according to your works.'ⁱ

Once more, It is very probable that the devils, who once were angels of light, understand the *divine nature*, or what God is, better than we do. On supposition there are more persons than one in the Godhead, it is most likely that they cannot but know it; and it seems to me, as if Satan, in his first temptation of Christ, when he applied to him under the title of *the Son of God*, designed to try whether he really was the *true* God or no, and therefore he put him on giving proof of his *Godhead* by doing a work of omnipotence in a sovereign manner like the most high God; saying to him, 'If thou art the Son of God, COMMAND,' not pray to the Father, but do thou thyself by thy own absolute power 'COMMAND, that these stones be made bread,'^k which carries a very strong implication, that the devil himself understood that this name, *the Son of God*, was expressive of a subsistent in the *only true* Deity; and that Christ was the *all-sufficient* God, in case the title of *the Son of God* did indeed belong to him. And who can think that the *legion* of devils had less apprehensions of Christ afterwards under this character, when they trembled at his presence, 'crying 'out, What have we to do with thee, Jesus, thou Son of 'God? Art thou come hither to torment us before our 'time?'^l What could they have said more to express their insupportable dread at the approach of the great Jehovah himself?

Obj. It is, I conceive, no just objection against all this, to urge that this name, *viz.* 'the Son of God,'^m was ordered by the angel Gabriel to be given to Christ at his *birth*; or

^s Rev. ii. 18.^h Verse 19.ⁱ Verse 23.^k Matth. iv. 3.^l Matth. viii. 29.^m Luke i. 35.

that God said, with a respect to his *resurrection*, 'Thou art my Son, this day have I begotten thee.'^a As if his being called the Son of God was owing to the *extraordinariness* of his birth, and the *glorious dignity* which ensued on his resurrection. For,

Ans. Neither of these are to be considered as the *formal reason* of that title, but as proper *occasions* of declaring it. The first was a *notification* of his *real name*, suitable to his divine subsistence in his *original nature*, and to the ancient prophecies concerning him; and it was likewise an intimation of the personal union, which *that holy thing*, that was born of the virgin, had with *the Son*, it having no subsistence of its own distinct from that of the Son. Hence as he was the Son of the *virgin*, she was to *call his name Jesus* with a relation to his *office*, Luke i. 31. compared with Matth. i. 21. But as *that holy thing*, which should in such an unexampled manner be born of her, was *one person* with the Son of God, who thereby became *Emanuel, God with us*, in that consideration of it, it was by communication of names, to wear the highest title of that person relating to his *original nature*, so as to be likewise *called the Son of God*, Luke i. 35. compared with Matth. i. 23. And why may not this wonderfully constituted person, when spoken of in his human nature, be denominated by his divine nature, and so be called *the Son of God*, as well as at other times, when he is spoken of in his divine nature, he is denominated by his human nature, and so is called 'the Son of man?'^b Thus when he was on earth he called himself, 'The Son of man which is in heaven.' Besides, *The Son of God*, in the consideration we are speaking of, is the Son of the *Father* who sent him, so he is usually called. But if the appellation of *the Son* absolutely, or of *the Son of God* belonged *immediately* to his human nature, or was given him on the account of the *extraordinariness* of his birth, He would more properly be called *the Son of the Holy Ghost*, He being the more *immediate Father* of Christ's human nature, by his *coming upon* and *overshadowing* the virgin, that she might conceive it; accordingly it is said 'she was found with child of the Holy

^a Acts xiii. 33.

^b John iii. 13.

‘ Ghost^c——for that which was conceived in her, was
 ‘ of the Holy Ghost ’^d

And as to Christ’s *resurrection*, that was a *farther public demonstration* of the *justness* of this title (*The Son of God*) that he *really* was what it bespoke him to be, he being thereby (according to the apostle’s interpretation) ‘ DECLARED ‘ to be the Son of God with power.’^e And its being said on that occasion, ‘ This day have I begotten thee,’ is no more than the scripture† on different occasions often says of the generation of the Son, and may be said of it, whenever it is spoken of. For that expression denotes the *unchangeable permanence* of the Father’s begetting the Son, which is like the Father himself, ‘ with whom is no vari- ‘ ableness, nor shadow of turning;’^f it is a begetting without degrees, beginning, or end, always perfect, and never ceasing, ever abiding, and holding full proportion with God’s unsuccessive eternity, which is everlastingly the same, and of which it ever was, is, and will be said TO DAY. Hence Christ in his original nature *really* was the Son of God by eternal generation before his *human birth*, and *resurrection* from the dead. He was that *Son*, by whom God (in the manner that has been explained) *made the worlds* at the first beginning of all things. And, over and above the several other places which have been formerly alleged, Solomon put a question, with respect to the unsearchable nature of God, importing there was then a Son as unsearchable as that nature, ‘ What is his name, and what is his Son’s ‘ name, if thou canst tell?’^h This title, as we have seen, was familiarly known among the Jews to belong to the Messiah; yea, the notion of it as expressive of a divine person, was got among the Heathens (I suppose by their conversation with the Jews) as may be gathered from Nebuchadnezzar’s saying, when he saw another person with Shadrach, Meshach and Abednego in the fiery furnace, ‘ The form of the ‘ fourth is like the Son of God.’ⁱ It is very probable this was indeed the Son of God, who then appeared, as he often did, in the form of a man, and thereby prefigured his incar-

^c Luke i. 35.

^d Matth. i. 18, 20.

^e Rom i. 4.

† Psal. ii. 7.

Acts xiii. 33.

Heb. i. 5. and v. 5.

^f James i. 17.

^g Heb. i. 2.

^h Prov. xix. 4.

ⁱ Dan. iii. 23.

nation; and it was that Son of God, who 'in the fulness of time' really became man, when *God viz. the Father*, 'sent forth his Son, made of a woman, &c.'^k which strongly implies that he was *the Son* before he was sent, and before he was incarnate.

Thus from what has been said, and more of the like sort which might be added, it appears very plain to me, that this title strictly belongs to Christ's *original* nature, and denotes his true and proper Godhead; and that when we read or speak of him as *the Son of God*, it should be with this apprehension of him, that he is a divine subsistent in the Godhead, and so by *nature the only true and most high God*. His being called *the Son of God*, only respects the inconceivable *manner* of his having the divine nature, and *that* cannot be justly pleaded to be an intimation of the difference of his nature from the Father's. For, though the *reality* of a thing, and the *manner* of it are different considerations, yet the manner of it is so far from being a *denial* of the reality of it that it necessarily *supposes* that reality. *Essence* and *personality* may be differently conceived of; but we cannot conceive of personality without *supposing* essence, because *personality* must have *nature* or *essence* to subsist in. And therefore when we think of a *divine* personality, it naturally leads us to conceive of the *divine* essence, as that in which it subsists.

Though Christ is the Son, and that relation to the Father may imply some sort of inferiority as to the order of his subsistence; yet (as has been shewn) he is such a Son, who is himself the great Jehovah, of one and the same infinite essence with the Father, which imports a *necessary* derivation from him in such a god-like manner, as lies infinitely above all our thoughts. And however they, who deny his supreme Deity, will not admit this; yet since they themselves allow, that the manner of his derivation from the Father is *altogether inconceivable* by us, methinks it is a very *rude* and *presumptuous* way of treating him, for any such *little* creatures as we are, to pretend boldly to affirm, that he is in *nature*, or any *essential* attributes inferior to the Father, on the account of that *altogether unknown* emanation from him. This is certainly to determine without 'understand-

^k Gal. iv. 4.

ing what we say, or whereof we affirm,¹ and is to speak *definitively* about such things, relating to the eternal inexplicable generation of the Son, as all must be forced to own, we have *no* notions of. Here the men of *reason* give up to *implicit* faith, and run themselves upon the absurdity of believing what they are ignorant of, that they may secure a *rational* faith. For nothing can be more evident to *them*, than this is to *me*, that they hereby overthrow their own governing and beloved maxim of *believing nothing, but what they have clear and distinct ideas of*; it being impossible they should have *such* ideas of what inferiority such a derivation, as they are wholly unacquainted with, implies. But if we would all content ourselves to think *modestly* of the unsearchable infinite *nature* of God, which is indeed to think most *rationally*, considering the present weakness and darkness of human minds; and if we would speak about *the Son of God*, as the most obvious sense of scripture guides us by its most exalted attributions to him equally with the Father, and by what it represents to be the true meaning of this title, when it was used by the eternal *Father*, by *Christ* himself, by his *disciples*, and by the *Jews*, yea, and by the *devils* themselves; then we must think and speak of Christ as such a Son, who is the supreme God equal to the Father, as he is *one in nature* with him.

A few of the things I have here mentioned in proof of this point are scattered about in other parts of these discourses. But as I take it to be a truth of considerable moment in itself, and with respect to some remaining branches of my design, I thought it proper to lay hold on this occasion to represent it in this stronger and more united light. But to return.

Unless we allow this Son of God to be of the same nature or essence with the Father, whatever else we account him to be, we make him *infinitely inferior* to God. For supposing him not to be truly and by nature *God*; He, as far as I see, can be nothing but a *creature*, there being no *medium*. Every being, according to all the notions I am capable of, is either the *increated* God, or some way *made*, and whatever way that is, the *effect* is really a creature, and in its nature nothing more. And let a creature be advanced

to the utmost height of excellence and eminence that can be imagined, he can bear no proportion to the infinitely great, self-sufficient, and self-existent God. There can be properly no more *equality* between him and God, than there is between the meanest of all creatures and that God.

For all creatures, of the highest as well as of the lowest rank, are alike infinitely beneath God, as he is *absolutely* independent in his being and attributes, and they *intirely* dependent in theirs; as he hath a *necessary*, and they but a *contingent* existence, which (setting aside his decree to the contrary) he could destroy at pleasure, and crush as the moth; and as they are *infinitely obliged* to him, and he not *at all* to them. Hence a *worm* of the earth, yea, a *stone* in the street, or the *dirt* we tread upon, is infinitely *nearer* to an equality with the highest *seraphim*, *arch-angel*, or *superangelic* creature, than that *creature* is to an equality with the great and infinite *Jehovah*. Between a *creature* and a *creature* there is always *some* proportion, because their distance cannot be *absolutely* infinite; but between the most *exalted creature* and the *Creator*, there can be *no* proportion, because their distance is *absolutely* infinite. The agreement of creatures in their common *dependency*, *contingency*, *finiteness*, and *obligations* to God, sets them infinitely more upon a level with one another, than the most inconceivable excellencies in any of them can set them on the level with the only true God, on whom both they and all things else *intirely* depend, and who is no ways obliged to any of them, but they all to him. He is essentially *being*, and in comparison with him all things else are *nothing*; and between infinite *being* and *nothing* there can be no proportion.

See therefore how contemptibly the great God speaks of the whole creation compared with himself. ‘Behold the
‘ nations are as a drop of a bucket, and are counted as the
‘ small dust of the balance——All nations before him are
‘ as nothing, and they are counted to him less than nothing,
‘ and vanity. To whom then will ye liken God? or what
‘ likeness will ye compare unto him?^m And who in heaven
‘ can be compared to the Lord? who among the sons of the
‘ mighty can be likened unto the Lord?^a Behold he charged

^m Isa. xl. 15, 17, 18.

^a Psal. lxxxix. 6.

‘his angels with folly’^b or vanity, and ‘Behold he puts no trust in his servants nor in his saints’ or holy ones; ‘Yea, the heavens’ (which includes all the inhabitants of the heavens, besides this God himself, and so includes Christ, unless he is that God) ‘are not clean in his sight.’ They are all as nothing, less than nothing, and vanity before him. And even a heathen king was forced to own this infinite greatness and incomparable excellence of the most high God above all creatures, and their *nothingness* before him, saying, ‘All the inhabitants of the earth are reputed as ‘nothing, and none’ in heaven or earth ‘can stay his hand, ‘or say unto him, what dost thou?’^c

Now if Christ is not in his original nature this most high God, he, among the rest of this God’s creatures in heaven and earth, is thus infinitely beneath him. He on this debasing supposition, is comparatively *nothing* and *less* than nothing, whatever terms of honour he is complimented with by some, who deny him to be by nature the only true God, and though it should be allowed that there *never was a time when he had not a being*; yet, as far as I can see, if God had so pleased, he *might have been* for ever nothing; and might have been *reduced* to nothing after he was brought into being, and *depends* on God to keep him from sinking into nothing. Yea, (with reverence be all this spoken) he, on this supposition, is *vanity* in comparison with the most high God. O who can easily admit such infinitely degrading thoughts of the person of our Lord Jesus Christ, who we are told is ‘the great God our Saviour, ‘God over all blessed for ever!’ What christian ears would not tingle, and what christian hearts would not tremble, if they *really perceived* how our blessed Lord is placed in this *infinitely depressing inferiority* to the only true God, by his being disowned to be that God?

Thirdly, The doctrine of Christ’s Godhead is of great importance with respect to the Father’s justice, and his love to sinners, in sending his own only Son to die in human nature for them.

1. His unyielding vindictive *justice* against sin appears

^b Job iv. 18, and xv. 15.

^c Dan. iv. 35.

most grand and awful by the scripture account, that it would not allow of any sinner's pardon, but by and on the account of the death of his own only Son. If this Son was not his Son in a proper sense, and so by nature God, an *infinitely smaller offering*, infinitely *less valuable* in itself, and infinitely *less dear* to the Father, was accepted as a satisfaction to divine justice for sin, than if he was indeed his *own proper Son*, the same in nature with him. How excellent a being soever Christ may be supposed to be; yet if he was not in his original nature the true God, the delivering him up to death for sinners in his assumed nature, was comparatively nothing, and the satisfaction made by him was infinitely short of what it is, on the supposition of his being that God. And the unalterable reluctances and righteous vindictive resentments of the holy and just God against sin, can never be represented in so *strong* and *clear* and *affecting* a light, as by his delivering up to death his *own only beloved proper and essential Son* to appease them. What an awful reverence of divine *justice* must our minds be possessed with, when we hear the great Jehovah saying, 'Awake O sword against my shepherd, against the man that is my *FELLOW*!'^d

2. The Father's *love* to sinners is most gloriously enhanced and recommended to us hereby. It would indeed have been an act of great and undeserved love to have saved such wretched sinful creatures as we are at any rate, or by any means, that should have become the wisdom of God. And that love would have commanded exceeding admiration and praise in putting to death so excellent a creature for us, as some suppose Christ to be, if the death of such an one could have been effectual to have saved us. But what is that to the love, which would freely give up such an infinitely great and glorious, beloved and only Son, who is *really God*, the same in *essence* with the Father, as Christ is? to have him abased in the lowest degree, and treated in the most infamous manner, and put to the worst of deaths in our nature, which he had made a part of himself; and for the Father himself to 'deliver him up,'^e to all this, and to stretch out his own hand against him 'to bruise him and 'put him to grief'^f that he might honourably extend the

^d Zech. xiii. 7.^e Acts ii. 23.^f Isa. liii. 10.

riches of his grace to sinners; this aggrandizes his love to us above all things else. Had the whole creation, besides us, been sacrificed for us, it would have been but a faint display of God's love to us compared with this; because all the creation taken together is *nothing* in itself, and *nothing* in the Father's account, compared with this his well beloved and only begotten Son. Surely as God said to Abraham, when he withheld not his son, his only Son Isaac from him, 'Now I know that thou fearest me:'^g So his people have the highest reason to say to him, with admiring praise and holy confidence, now we know that thou lovest us, seeing thou hast not withheld thy Son, thine only and beloved Son from us. How infinitely great and glorious doth his love appear in giving up *such* a Son to the most ignominious death for us!

And it is observable, that when God in the scriptures would set out his love in its highest and most endearing strains, he often lays a special emphasis, on this, that it was *his Son*, his *own* Son, and his *only begotten* Son, whom he gave to die for us. 'God so loved the world that he gave 'his ONLY BEGOTTEN SON, &c.'^h And 'in this was 'manifested the love of God toward us, because that God 'sent his ONLY BEGOTTEN SON into the world, that we 'might live through him. Herein is love, not that we 'loved God, but that he loved us, and sent HIS SON to be 'the propitiation for our sins.'ⁱ And 'God commendeth 'his love toward us, in that while we were yet sinners 'Christ died for us.'^k And further, to set out this love, the lofty divine character of the person dying, as well as the base qualities of the persons for whom he died, is taken notice of. 'For when we were enemies, we were reconciled to God by the death of HIS SON'^l This commends God's love beyond description; and from this inconceivable matchless instance of his richest grace to his people, the apostle concludes that he will withhold nothing from them, still laying the emphasis on this, that it was his *own proper Son* whom he delivered up for them. 'He that spared not 'his OWN SON, but delivered him up for us all; how shall 'he not with him also freely give us all things?'^m Since

^g Gen. xxii. 12.^k Rom. v. 8.^h John iii. 16.ⁱ Verse 10.^l I John iv. 9, 10.^m Rom. viii. 32.

then the scripture frequently puts such weight upon this, and the nature of the thing so fully falls in with it, to demonstrate the love of God in its highest strains to us, the consideration of Christ, as God's own only begotten Son, the Son of the Father's essence, cannot but be of great importance with respect to that love.

Fourthly, The doctrine of Christ's Godhead is of equal importance with respect to his own condescension and love, in giving himself to die for us. He loved us, and gave himself for us, is the common language of the scripture, and it frequently speaks of this as his own free act, to which he was under no constraint; yea, as so freely his act, that he had a liberty or power originally in himself to do or not to do it. It was his own *choice* before it became his *obligation*: Hence, said he, 'Therefore doth my Father love me, 'because I lay down my life, that I might take it again. 'No man [Gr. *οὐδὲς* none] taketh it from me, but I lay it 'down of MYSELF. I have POWER to lay it down, &c.'^a He that 'thought it not robbery to be equal with God, 'made himself of no reputation, and humbled himself to 'death, even the death of the cross,^b and it was his own *mind* that led him to all this. Now how much more doth this demonstrate the *love* of Christ in dying for us, than if he had been but a creature or dependent being. For then he could not have been at his own disposal, nor have had an absolute sovereignty over his own life: but it would have been entirely due to that God to whom he was beholden for it, and he would have been obliged, by the strongest engagements of the law of his nature, to resign it up at God's call (as may be seen hereafter) and so *duty* to God, and not *love* to us, as the scripture puts it, would have been the reigning glory of his death.

Besides, Had he been merely a creature, though ever so excellent, he might in a proper sense, have got such glory and advantage to *himself* by his humiliation and death, as would have made it infinitely worth his while, for his own interest's sake, to have undergone them: he might have been a real gainer by a death from which he was to be raised to such high degrees of glory as are the consequences of it. For real honour and advantage may undoubtedly be

^a John x. 17, 18.

^b Phil. ii. 5, 6, 8.

added to a mere creature, by the office-dignities and powers it may be vested with, beyond what it had before. And therefore whatever love might be expressed to *God* in his death; yet if what he did was really for his *own* advantage as well as ours, that would take off from the infinite *greatness* and *glory* of the love he might be supposed therein to have for *us*. But consider him as the true and most high God, and so he is infinitely glorious and blessed in himself, and nothing can be really added to him; he can properly get nothing by all that he doth for us, or by all that we do in return for him; no real accession of glory or advantage can by any means be made to him, who is exalted in himself *above all blessing and praise*.

And though Christ's human nature is a creature; yet his *person* being infinitely more than a creature, that *infinite person* was incapable of *real* additions of glory or blessedness to himself. Hence he could not be profited by all that he did and suffered in human nature for us; because all the glory he hath pursuant thereto is the glory of that infinite *person*. Yea, and I may add, that the glory due even to his *human* nature, by its *personal* union with the *Deity*, may be supposed to be inconceivably greater than all the glory of his office, and I humbly conceive that the infinite honour, which the *Deity* put on his human nature in its personal union with the eternal Word, sheds a greater glory on his office, as that is managed in human nature than the office doth on his human nature itself. Hence the love, even of that human nature must vastly excel all that can be imagined to be in Christ under any consideration of him that denies his proper *Deity*, since his human nature was heartily willing to submit to a deprivation of that glory and blessedness, which was due to it immediately upon its personal union with the Son, and to submit to the utmost disgrace, sorrows, sufferings and death for sinners, and since he would have been equally happy without the eminent station he is now raised to in pursuance of his sufferings, and since the glory of his office now in heaven derives itself more from *him*, than *he* his glory from that. And yet after all, I suppose it will be thought to be no disparagement to the exceeding great and endearing love of Christ as *man*, to say, that his love as *God*, is infinitely greater still.

For such a great and glorious God as he is, to condescend

so low as to become man, and in that nature to perform all humble and suffering obedience to the law in the form of a servant, even to death for us, doth indeed demonstrate and enhance his *single* regards to our interests, without any possible aim at advantage to himself, and displays such a *generous disinterested god-like* love to us, as none but his infinite great self is capable of. And hence the apostle brings in these actions of Christ, under the consideration of him as the *most high God*, as the noblest instance that can be imagined of 'looking not to our own things, but the things of others; and proposes it as the most perfect pattern for our imitation. 'Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation,—and being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross.'^c

Add to all this, that if Christ is not God, he is not *the party against whom we sinned*. It was not *his authority* that we despised, nor *his goodness* that we abused, nor *his rights* that we invaded, nor *his glory* that we flattered, nor *his law* that we transgressed, the offence and provocation of our sins are not immediately against *him*. For 'sin is a transgression of the law'^d of God; it is only the great God that is the formal object against whom, sin, as sin, is directly committed. 'Against THEE, said David, THEE ONLY have I sinned;^e and how shall I do this great wickedness, said Joseph, and sin against GOD?'^f And if Christ is not the party offended, or the object against whom our sins were committed, surely every one sees there was not such a *bar* in the way of his love to us, nor (speaking after the manner of men) such a *difficulty in himself* to bring his heart toward us, and to lay himself out to the utmost for our salvation, and consequently not so surprising a *greatness* in his condescension and love to us, as if our sins were really and directly committed against himself.

But Christ being truly and properly God, the same in essence with the Father, all our numberless and aggravated sins are as immediately and directly against him, as against

^c Phil. ii. 4, 5, 6, 7, 8.

^d 1 John iii. 4.

^e Psal. li. 4.

^f Gen. xxxix. 9.

the Father. They are committed against God *as God*, against the *Godhead* in all the persons of it, and so against the *Son* as well as the Father, he together with the Father being Lord of the law, as his being 'Lord of the sabbath-day'^g imports, since by his Lordship over the sabbath, he could interpret his own law concerning it, and transfer the obligation to observe it from the *seventh* to the *first* day of the week. Yea, the author to the Hebrews speaks of Christ, as that God who gave the law at mount Sinai, 'Whose voice then shook the earth,'^h according to the awful account of that shaking at the delivery of the law, which was described in some foregoing parts of the chapter. And the whole context shews that this voice was *Christ's*.ⁱ Hence the rebellions, murmurings, and provocations which Israel committed against God in the wilderness, whereby they tempted him, are spoken of as committed against Christ, and as a tempting of him; on which foot the apostle cautions us to take heed of the like sins against him. 'Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.'^k Accordingly Christ says, 'He that sinneth against me, wrongs his own soul.'^l It is against Christ, *as God*, that all our multiplied transgressions, treasons, and rebellions have been committed in heart and life, and O how great and heinous in their nature and circumstances, and beyond all account in number have these been!

Now though all these abominations have worked within us, and been acted by us against him, whose nature is infinitely pure and holy, and cannot but hate and abhor them, and who perfectly knew how vile and criminal we should make ourselves by them; his love was nevertheless so infinitely great to his church as to die for them, that he might effectually redeem them from all their iniquities, and advance them to a consummate blessedness in the full enjoyment of himself with his blessed Father and Spirit to an endless eternity. He who thus loved us unto death, that we thereby might inherit eternal life, is 'the Prince of the kings of the earth,' which is a character of like import with his being 'King of kings and Lord of lords,'

^g Matth. xii. 8.^h Heb. xii. 26.ⁱ Verses 18, 19, 20, 21.^k 1 Cor. x. 9.^l Prov. viii. 36.

which I have shewn denotes his real Godhead, and at the same time it leads us to consider him as the God against whose law and government we have sinned. And whilst he was considered and spoken of under this exalted character, how sweet an accent must this give to that song of praise, ‘Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever, Amen.’^m This illustrates his *dying* love in such amazing and affecting strains as nothing else can. ‘Hereby perceive we the love of God;’ what life and force is there in this expression! ‘because he (God) laid down his life for us.’^a And what are we whom God in his love laid down his life for? we were sinners against that God, as the apostle had represented us in some foregoing verses, ‘Whosoever committeth sin transgresseth also the law:—and ye know that he was manifested to take away our sins;—and he that committeth sin is of the devil—for this purpose the Son of God was manifested, that he might destroy the works of the devil.’^b It was the Son of God, who is himself *God*, and so the *Being* against whom we were *sinners*, *enemies* and *ungodly*, that died for us.^c And when the apostle would recommend the church to the affectionate care of its elders, he doth it by this argument, that it is ‘the church of God, which he redeemed with his own blood.’^d And in all the encomiums of Christ’s love, the accent is generally laid on his giving *himself*^e for us; and certainly the higher thoughts we have of his *great self*,^f the more glorious and engaging that love must needs appear to us: hence the apostle, expressing this love of Christ, calls him ‘the Son of God, who loved him, and gave himself for him.’ The greatness of his person enhanced his dying love, and it was the consideration of him as *God* that made him appear so amiable to his disciples as he did in his incarnation, and in all the condescension and grace he discovered therein. ‘The Word, which was God, was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.’^g

^m Rev. i. 5, 6.^a 1 John iii. 16.^b Ver. 4, 5, 8.^c Rom. v. 6—10.^d Acts ix. 28.^e Eph. v. 2, 25.^f Gal. ii. 20.^g John i. 14.

It was wondrous love and grace that so infinitely high and excellent an one, as the great God our Saviour is, should look with *any* favour upon such mean detestable miscreants as we are. But what unutterable stupendous condescension, love and grace was here, that such a great offended God as this should come into a *mediatorial* capacity in our nature, and *die* in that nature to reconcile such worthless criminals, as we are, to God, whose rights in the oeconomy of our salvation were held in the Father's hands, that he on behalf of the Godhead might maintain them, and receive the satisfaction which this great Mediator should make to them! Surely then the doctrine of Christ's Godhead must be of great importance with respect to his own condescension and love: and it looks like the blackest ingratitude in us to turn the most endearing and astonishing instances of this sort, into the most disgraceful implications against his proper Deity. Is this the ungenerous requital we make him for his grace to us? Is this our kindness to our best of friends? Shall we make a handle of his matchless self-humbling compassions toward us, to take from him the *glory* of his *love*, and of his *Godhead* too? Methinks an ingenuous shame should shed a blush upon our faces whenever such a thought starts up in our minds.

A P P L I C A T I O N.

I. We may hereby make some estimate of the worth of our immortal souls, and learn to be concerned about them. It is true our souls, like the rest of God's works, are as *nothing* and *vanity*, compared with him; but compared with many other things, and with all things here below, they are of *ineffimable worth*, and they are so in God's account, and therefore should be so in our's. They are the most excellent part of this lower world, the dignity of human nature lies in them; they are spiritual beings of noble birth, and call God *Father*,^a as they resemble his spiritual nature, and are his most immediate workmanship; they were at first created in his moral image, and are capable of being restored to it again; they only, or we by them are capable of moral government, of sin or obedience, or of

^a Heb. xii. 9.

rewards or punishments; and they only have the stamp of immortality upon them, with powers fitted to know and glorify him that made them, and to enjoy the all comprehending goodness, which *alone* is able to satisfy them. Hence, of all this lower world it is only we who have immortal souls, that needed a proper redemption, or were capable of being properly redeemed. And God has put such a value on human souls, that since nothing else (as far as we know) could redeem them, the Son of God, who is himself God, became incarnate and died in his assumed nature for that purpose. What a vast price hath he put upon these souls, and laid down for their redemption! And what an infinite concern for them and love to them hath he expressed thereby! and shall we *ourselves* neglect and despise them, and be unconcerned about them; or prefer an indulgence of our irregular appetites and the sensitive brutal entertainments of a *perishing body* before them! Shall *we* debase these precious souls, and cast them away, yea, and pursue their eternal ruin! What an *affront* is this to God! What an *abuse* of his care and kindness! How indecent and unworthy a contempt is this of his judgment about them, and of the infinite price he has put upon them! How *just* will his vengeance be on those, who after all this have no touching care or heart solicitude about their *own* souls; but heedlessly abandon them to all that is vile and miserable, flight and refuse the only Saviour, and neglect the appointed means of conveying his great salvation to them! And what a dreadful and irreparable loss will this be to themselves for ever! ‘For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?’^b

II. Let believers learn from hence to return all possible love and obedience to the Father and Son, for their infinite love to them. How should the free and undeserved love of the Father in sending the Son, and the like love of the Son in coming to redeem us, affect our hearts, and make them glow and flame with the most fervent love and affection toward them! we should *love them, because they first loved us.*^c We were *utterly unworthy* of their love, but they

^b Matth. xvi. 26.

^c I John iv. 19.

are *infinitely* *worthy* of ours. It was infinite *condescension* in them to love us at all, but it is our *glory* to love them more than all. They cannot profit *themselves* by loving us, but our loving them is our *own* highest advantage, the felicities of heaven itself consist in great measure therein; heaven would be no heaven, if *love* was not there. We had infinitely *provoked* them to abhor us for ever, but they have infinitely *obliged* us by all the ties of grace as well as authority to give them our hearts. They have *manifested* their love to us in the most astonishing methods surpassing all our thoughts; and we should *show* our love to them in all the ways and by all the means we are capable of expressing it. Our whole lives should proclaim it in a constant course of *cheerful* and *unreserved* obedience, even to death itself. The bonds of love are upon us to constrain us to these returns to the *Son* as well as the Father. 'For 'to this end Christ both died, and rose, and revived, that 'he might be Lord of the dead and living.' And therefore let 'none of us live to himself, or die to himself,' as if we were our *own* lords; but let us use our lives for his service, and resign them up at his appointment, and in such a way as he may be most glorified by, reckoning with ourselves that 'whether we live, we live to the Lord; and 'whether we die, we die to the Lord; and whether we 'live or die, we are the Lord's.'^d

^d Rom. xiv. 7, 8, 9.

S E R M O N IX.

ROM. ix. 5.

— OF WHOM AS CONCERNING THE FLESH CHRIST
CAME, WHO IS OVER ALL, GOD BLESSED FOR EVER.
AMEN.

I AM considering the great *importance* of the doctrine of Christ's true and proper Godhead in several respects, and now shall represent it.

Fifthly, With respect to his great office and work of mediation.

That Christ in our nature is the only Mediator between God and man is the current doctrine of the scriptures, which assure us, 'There is one God and one Mediator between God and men, the man Christ Jesus.'^a The apostle's distinguishing Christ from God in this place, is not to be understood with respect to their *natures*, as if the Father and he (considering Christ in his original nature,) were in that respect distinct from one another, or as if Christ was not by nature really God, though in person distinct from the Father; for by the same reason he would not be really man, because he is likewise distinguished from men. But he is here speaking of the *æconomy* or *dispensation* of God, with regard to the reconciliation of God and men; in which *God* is considered as the *offended*, and *man* as the *offending* party; and *Christ* is spoken of as a *middle* person between them, partaking of both natures, to reconcile them. And he is here denominated by his

^a 1 Tim. ii. 5.

human nature, because in that nature he performed the work of mediation; and because we *men* might be the rather encouraged to expect salvation by him, who as *man* was fit to take the part of *men*. And what the apostle here speaks of him under the denomination of man, is at other times applied to him in his whole person, and when he is spoken of as *God* as well as man. ‘We have a great High Priest—Jesus the Son of God,’^b and he is called ‘Jesus the Mediator of the new covenant.’^c And this Mediator is he *whose voice* we are told, *shook the earth*,^d viz. when he gave the law at mount Sinai; and this was the great Jehovah, as appears from Exodus xix. 18.

And how he who is *God* should be a *Mediator* with God for men, is easily understood and reconciled, by considering the *relative* properties of the Godhead, whereby the Father and Son are *two distinct persons*, though *one in nature and essential properties*, and by considering that these *two persons* by voluntary agreement sustain *different characters* in the work of our salvation; the *Father*, that of supreme *Law-giver* on the behalf of the Deity, and the *Son*, that of *Mediator* in human nature, which he assumed into personal union with himself, that he might therein perform the whole of his office of mediation in a way of subordination to the Father. And, to help our thoughts in this case, there are instances among men, in which persons may act in different characters towards one another, though they are in other respects one and the same. As in the reign of the great King William and Queen Mary the *regal dignity* was one and the same in both, and they were even *one person* in law-consideration, though different in their natural subsistences, and consequently every crime committed against one, in that consideration, was equally a crime committed against them both. And yet it would not have been inconsistent for the *Queen* to have mediated with the *King* for the remission of crimes committed against the *regal dignity*, which was common to them both. Why then should it be thought inconsistent that the *Son* should act in the quality of Mediator toward the *Father*, as he asserted the rights of the Godhead, or even toward the *Godhead* itself, in which the Son was a divine subsistent, since the Father

^b Heb. iv. 14.^c Heb. xii. 24.^d Verse 26.

and the Son are two distinct persons, though one in essence and original dignity, and since the Son assumed an inferior nature to exercise this inferior office in?

And truly the difficulty and honour of this work of mediation is so great, and such an immense glory redounds to the person who performs it, and is to be ascribed to him for ever, that none but he who is God could be equal to the performance, or worthy to wear the honour of it. If he was not God, it would have been very unfit that he should be our Redeemer, because by his purchase we should be *his* that bought us. Our Redeemer must be our absolute Lord as well as Saviour, ‘For none of us liveth to himself, and no man dieth to himself; for whether we live, we live to the Lord; and whether we die, we die to the Lord; whether we live therefore or die, we are the Lord’s. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.’^e But it would lessen the rights of the Deity, if we should thus become the absolute property and servants of any but God, to whom alone we owe ourselves, and all the absolute obedience we are able to pay. And God’s jealousy for his own glory would never suffer the communication of this divine honour to any, who is not by nature the only true God.

Moreover, the proper Deity of our great Mediator, is a necessary foundation of his high undertakings and performances as such, and of all the virtue and efficacy whereby they are brought to a safe and blessed issue, in the establishment of a righteous and lasting peace between God and man. If he had not been God, he could not have been *the wonderful Counsellor*,^f to have agreed with the Father before all worlds about the way of reconciliation, or to have undertaken the work of mediation on the behalf of those whom the Father then gave him. For who but he that is God could have been with the Father to transact with him, and engage for them as one ‘set up from everlasting, from the beginning or ever the earth was?’^g Nor could he have been fit or able to answer his character and engagements as Mediator, ‘when in the fulness of time, ‘God,’ viz. the Father, according to those prior agree-

^e Rom. xiv. 7, 8, 9.

^f Isa. ix. 6.

^g Prov. viii. 23.

ments, 'sent forth his Son made of a woman, made under 'the law, to redeem them that were under the law, that 'we might receive the adoption of sons.'^h The glory and efficacy of his mediatorial office and work depend on his being true and proper God, as well as true and proper man. Hence the grand design of the epistle to the Hebrews is to demonstrate that the vast dignity of Christ's person is the ground and reason of the efficacy of his office, as a careful reader may easily observe. And the truth of this may be seen with respect to the three great branches of that office, which are usually, according to the scriptures, divided into those of a *Prophet*, *Priest*, and *King*.

1. The doctrine of Christ's Godhead is of great importance with respect to his prophetic office.

If he is not God he cannot be such a *Prophet*, as the scripture describes him to be, and as we dark and ignorant creatures need, 'In him are hid all the treasures of wisdom 'and knowledge:'ⁱ and it was necessary that our Prophet, in whom we must ultimately confide, as in his *own* authority should have these treasures in himself not merely by revelation as other prophets have them, but as the Son of God, who is in the bosom of the Father, and *originally* of *himself* knows him and all his counsels, as they are in themselves, though in the dispensation committed to him, he reveals them to us only, according to the extent of his commission. Hence his being the *only begotten Son* of the Father, who *is in his bosom*, is spoken of as the foundation of his prophetic office.^k And hence, though sometimes, as he was man, and his Father's servant, it was proper he should behave it and speak of himself in his prophetic office in a way of inferiority to his Father; yet at other times, and for the most part, he spoke and behaved it like the most high God, like one, who had *originally in himself* all the light and knowledge he communicated to others, and who delivered his doctrines like a *self-sufficient* independent all-knowing person in his own name. Our great Prophet must be one that did not use to wait for an inspiration, and preface what he said with a 'Thus saith the

^h Gal. iv. 4, 5.

ⁱ Col. ii. 3.

^k John i. 18. and vi. 46.

‘Lord,’ as the prophets of old generally did in their prophecies; but he must be able to say, as Christ’s usual god-like way was, ‘Verily, verily I say unto you.’ None of the prophets or apostles used such sovereign forms of speech in the delivery of their message. These only became that great Prophet of the church, who is, as he called himself, ‘The light of the world,’¹ self-sufficient for doctrine and prophecy, and could deliver them whenever he pleased, and always alike infallibly as from himself, in such a way of supreme authority, that ‘the people were astonished at his doctrine: For he taught them as one having authority.’^m

Yea, the great Prophet of the church must be one from whom the *prophets* of old had all *their* instructions, as their original source of light, thousands of years before his incarnation; for what they taught and prophesied of things to come, was only as they were under the inspiration of his Spirit. By his Spirit *he went and preached*^a to the old world in the days of Noah; and by his Spirit he testified in and by the ancient prophets the things concerning himself, which were afterwards to be more fully revealed.^b He must likewise be the fountain of all the knowledge the *apostles* had themselves, or were the means of conveying to others about spiritual things. And accordingly when he left his disciples, he assured them he would send his Spirit to them, who should take of *his things*, which were properly his own as well as the Father’s, and *show them unto them*.^c And from this Prophet must proceed all those ordinary *internal illuminations* of the hearts of his people, without which all external revelations by the word would be ineffectual. Hence he is said to have ‘come, and given them an understanding to know him;’^d which exactly answers to what the great Jehovah speaks of, as his work, and promises in his covenant, ‘I will give them an heart to know me,’^e as you have already heard; with more to the same purpose.

Now if Christ is not God, he could not be such a great and *complete* representative of God to the church; nor could he discharge his prophetic office in this *authoritative, abso-*

¹ John viii. 12.^m Mat. vii. 28, 29.^a 1 Pet. iii. 19.^b 1 Pet. i. 11.^c John xvi. 14, 15.^d 1 John v. 20.^e Jer. xxiv. 7.

lute, self-sufficient, extensive, constant, spiritual and infallible manner. He could neither do it *immediately* by himself, nor *mediately* by his Spirit; for to do it by his Spirit, as plainly imports his Godhead, as to do it by himself, as has been shewn. A truly divine *greatness, omniscience, and omnipresence* is absolutely necessary to that Prophet, who in this *supreme transforming and effectual* manner teaches his church in all the members of it, in all ages, and in all places where they are widely scattered throughout the earth, and that at one and the same time. Surely none but God can be capable of doing this. And if Christ is not God he cannot be such a Prophet to us. We must not receive what he says barely upon his own authority, and the whole instruction of the church must be precarious as it depends on him: but if he is by nature the *only wise God*, he has all light originally in himself, sufficient, in the discharge of his prophetic office, to discover the divine nature and will to us, as far as the notices of them are needful for us; to irradiate our dark minds with all-saving knowledge, to guide us in all our soul-concerns, and to direct us with his unerring counsel in the whole course of our walking before God here, till he shall receive us to his glory.

2. The doctrine of Christ's Godhead is of great importance with respect to his priestly office.

This may be considered in its two principal branches; *oblation and intercession.*

(1.) It is of great importance with respect to the sacrifice he offered. The rights and honour of God's justice, holiness, veracity, law and government require that a proper legal satisfaction be made for sin, in case any sinners are saved; and because as far as we can understand, no such satisfaction could be otherwise made, Christ became our great High-Priest, and offered up himself as an expiatory sacrifice for us. But unless Christ is God, the sacrifice he offered could not answer its end in satisfying divine justice, and so obtaining eternal redemption for us. The notion of a true and proper satisfaction necessarily imports two things, *viz.* That reparation be made equal to the offence; and that the person who makes it did not owe it

on other accounts to the offended party. And the real Godhead of Christ was necessary to both these.

[1.] Satisfaction imports that reparation be made equal to the offence. Whatever is admitted short of this is *mercy* and *grace*, and to say that justice is satisfied by yielding to grace, and giving up its rights to an act of grace, seems to be a great impropriety and contradiction in terms, and a direct opposition to the apostle, who says in the case before us, ‘God hath set forth Christ to be a propitiation through faith in his blood, to declare his RIGHTEOUSNESS,—’ that he might be JUST, and the justifier of him that believeth in Jesus.’^f But if Christ was not God, he could not make this full reparation to the law and justice for our transgressions. For sin is an offence *objectively infinite*, as it is committed against an infinite God, and is the highest treason and rebellion against his crown and dignity. And therefore proper *satisfaction* for it must be some way *infinite* too, or else it is not proportioned to the offence. And no satisfaction can be any way infinite, but either by an *infinite continuation* of it, or by its *infinite dignity*. For want of infinite dignity or worth, it must be continued to an infinite duration, on which account those who are not interested in Christ’s satisfaction must suffer to an endless eternity to satisfy justice, as far as they are able, for themselves. The *eternity* of their sufferings cannot, as I conceive, be reconciled to the justice and goodness of God on any other footing than that justice demands an infinite satisfaction for sin. But where there is an infinite *worth* and value in the satisfaction itself, there it needs not to be continued infinitely for *duration*; for *that* would be to over-do it, because such satisfaction is infinite without that duration.

Now that Christ’s sufferings are not continued infinitely in duration the scripture fully assures us; for according to them, he lived in a state of suffering but a little while on earth, rose the third day from the dead, and is now in heaven in a state of the highest glory and blessedness, having offered himself but ‘once for all, and after he had offered one sacrifice for sins for ever, he sat down on the right hand of God,—’ For by one offering he hath per-

^f Rom. iii. 25, 26.

‘fected for ever them that are sanctified.’^z And therefore the satisfaction he made by that one offering, could be no otherwise infinite than by its own *intrinsic* worth and value; and this *intrinsic* worth it could not have unless from the infinite worth, dignity, or excellence of his *person*, who ‘gave HIMSELF for us’^h—and offered up HIMSELF to ‘God’ⁱ—and who HIS OWN SELF bare our sins in his ‘own body on the tree’^k—and put away sin by the sacrifice of HIMSELF.^l Though these expressions have a peculiar reference to his human nature; yet his Deity in conjunction with it must go into our idea of *himself*. He sometimes spoke of his *body* as himself, ‘Behold my hands and my feet, that it is I myself—for a spirit hath not flesh and bones, as ye see me have.’^m But as this account of himself did not exclude his *soul* (which animated it, and made it a living body) from being *himself* likewise: no more doth the scriptures speaking of his *human nature* as himself, which he offered up, exclude his *divine nature* (which gave the dignity to that offering) from being *himself* too. His whole *person* taking in his divine and human nature, body and soul, is *himself*.

And though strictly speaking it was only Christ’s *human* nature that suffered and died, his Deity being absolutely impassible; yet that human nature being personally united to the divine, and so become *himself*, his sufferings in that nature were the sufferings of *himself*, and rose in value and dignity in proportion to what he was who underwent them. As suppose a person strikes his Sovereign, he does not properly strike his *dignity*, for that is impossible, it not being subject to corporal impressions; he only strikes his *body*; and yet the injury done thereby is rated by the *dignity of the person* more than by the natural hurt of his body, which was no greater than the same stroke might have done to the body of his meanest vassal, if it had light on him. But the difference of their *characters* makes such a vast difference in the laws account of these wounds, that one is reckoned *high treason* to be punished with death, and the other hardly criminal enough to be punished at all, or at most but very slightly. This very well serves to illustrate

^z Heb. x. 10, 12, 14.

^h Eph. v. 2.

ⁱ Heb. ix. 14.

^k 1 Pet. ii. 24.

^l Heb. ix. 26.

^m Luke xxiv. 39.

the infinite evil of sin, as it is committed against the infinitely great God, and it likewise leads our thoughts into the true way of *rating* Christ's sufferings, and the satisfaction made thereby, which I now principally intend by it, as it shews that though Christ's dignity could not suffer; yet the true *rate* or just *estimate* of his sufferings arises from the dignity of his person, who was the subject of them.

Accordingly, as his *person* is, so are his *sufferings*; if his person is not of infinite worth and dignity, it is impossible his temporary sufferings, and the satisfaction made thereby should be so. And this infinite dignity could not be in his person; unless he is properly and by nature God. For according to all the notions I have of infinite, the true God only can be *properly* so. And let us advance the character of Christ as high as we can, yet if he is not by nature the only living and true God, he is so far from being *infinite* in dignity, that he is *infinitely less* worthy and excellent in himself than the infinite God is; and consequently every one must see how impossible it is that his sufferings, and satisfaction thereby, should be *subjectively* infinite, after the like sort as our sin is *objectively* so. The indignity being committed against the only true God, must be infinitely greater than the highest dignity that can be found in the sufferings of any who is not that God, and the satisfaction made thereby, cannot be infinite in so *high* a sense, as the guilt of our transgressions is: but if Christ is in his original nature God, his suffering in our nature, and his satisfaction thereby, is *subjectively* as infinite, as our sins are *objectively* so; and consequently reparation is thereby made every way *equal* to the offence, and no sins can be too great or many for such a sacrifice to make a complete atonement for them.

Hence the scripture speaks of Christ in his highest character as *God*, when it displays the dignity and efficacy of his sacrifice. He is represented as 'the brightness of the Father's glory, and the express image of his person, and upholding all things by the word of his power, who BY HIMSELF purged our sins.'^a And it is very observable that the main design of the author to the Hebrews being to demonstrate the infinite perfection, and never failing

efficacy of Christ's most excellent priesthood and sacrifice, he made his way to that design by firmly establishing his highest character as *God*, throughout the first chapter of that epistle. He, like a wise master-builder, carefully lays the doctrine of Christ's Godhead, as the *foundation* on which he builds the whole glory and virtue of his priesthood and sacrifice in the following parts of the epistle. The demands of divine justice were too high, and the price of our redemption was too great, for any but he who is God to pay: accordingly the redeemed are called, 'The church of God, which he (God) purchased with his own blood.'^b It was this God's *own blood*, not as all things else are his own by his propriety in them, and dominion over them, as rightful Lord of all; for in that sense the blood of bulls and goats might have been called his own blood, who says, 'Every beast of the forest is mine, and the cattle upon a thousand hills,—and the world is mine, and the fulness thereof.'^c But Christ's blood is spoken of as his *own blood*, in opposition to the blood of goats and calves. 'Neither by the blood of goats and calves, but by his OWN BLOOD he entered into the holy place.'^d And therefore this blood, by which he redeemed his church, is in a most peculiar sense his *own*, as it is the blood of his human nature in personal union with his Godhead, and so is *naturally* and *personally* his *own* blood, who is *God*. This is the only proper distinguishing sense of the expression. And hence his righteousness, which was perfected by his sacrifice, is called 'the righteousness of God,' of which he is the author and original subject, as well as which God appointed and accepts, 'which is by faith of Jesus Christ unto and upon all them that believe.'^e And the miscarriage of the Jews is laid upon this, that they, through unbelief and ignorance of the righteousness of God's nature and law, 'submitted not themselves to the righteousness of God,' which only was sufficient to answer for them, as Christ who is God, became 'the end of the law for righteousness to every one that believes.'^f Hence the apostle speaking of the deplorable state of condemnation by the law, and of the utter inability, into which we are sunk by sin, to obtain righteousness by

^b Acts xx. 28.^c Psal. l. 10, 12.^d Heb. ix. 12.^e Rom. iii. 22.^f Chap. x. 3, 4.

our own observance of it, according to its strict and high demands, tells us, 'What the law could not do, in that it 'was weak through the flesh,' or through our corrupt fallen nature, 'God sending his own SON in the likeness of sinful flesh, and for sin condemned sin in the flesh,' viz. of his own Son, 'that the righteousness of the law might be fulfilled in us.'^s He lays the emphasis on this, that it was God's *own* Son, or his *own proper Son*,^h as he afterwards calls him, who was sent in the *likeness* of our sinful flesh, though without the *sinfulness* of it, and by the sacrifice of his great self, in his flesh, suffered the condemnation, which sin deserved unto the full expiation of it. Accordingly at another time he lays the efficacy of Christ's redemption on the greatness of his *person*, as he is God's Son. 'When the fulness of time was come, God sent forth HIS SON, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.'ⁱ

If Christ was not God, he could not by one offering in so small a time satisfy for the sins of one, much less could he 'bear the sins of many,' and make full satisfaction for the whole church, which consists of vast numbers of persons who are all sinners, and most of whom had numberless and most aggravated sins to be satisfied for. He could not redeem them from the eternal insupportable miseries that were due to them one and all. And much less still could he purchase an eternal inheritance of glory and blessedness for them all, and that more full, excellent and confirmed than what they lost by sin, as the inheritance which Christ hath purchased for them is. In vain we imagine that such an infinitely valuable satisfaction has been made by Christ for us; unless he is indeed in one of his natures the only true God. But admitting him to be that God, nothing can be wanting to make his satisfaction valuable enough to answer all these high and glorious ends.

[2.] Satisfaction imports that the person, who makes it, did not owe that, by which he makes it, to the offended party on other accounts, or was not bound by prior obligations to pay it. For all that such an one doth is only a paying the offended party with what was his own before,

^s Rom. viii. 3, 4.

^h Verse 32.

ⁱ Gal. iv. 4, 5.

and an answering obligations and demands of a different sort from those, which satisfaction for an offence requires; and to pay many debts of *different* kinds, by the payment of *one* of those kinds, destroys the nature of satisfaction. Much less can one pretend to satisfy for another by yielding that, which could be demanded from himself on his *own* account, and which it would be his *sin* to refuse.

Now if Christ is not truly and by nature the supreme God, he owed *himself*, and all that he is or has to God, and was infinitely obliged, as an entire dependent on him, to do or suffer all that he could for his honour, and at his command. He had no pretence of right to refuse or decline it; but it was his *duty* to do or suffer whatever the sovereign God should call for, and it would have been his *sin*, and *destructive to himself*, to have designedly neglected it. By yielding to it he did but pay the debt, which he himself owed to God's *supremacy*, and therefore that could not answer for others, much less could it be a payment of their debts of that and a different kind too, which they owed to God's *justice*, as well as to his supremacy.

And how excellent a being soever we suppose Christ to be, yet if he is not by nature God, it does not at all help the matter. For that vast excellence of his being, if he owes it to God, and is obliged to him, and depends on him for it, is so far from dissolving this obligation to do his utmost for God's glory, especially at his express call to it, that it really *increases* that obligation, and makes it so much the more his duty. For the more any receives from him, the more he is indebted to him; and (if the case admits of more or less) he is the less at his own disposal. The subordination of all God's dependents on him, in the constitution of their beings necessarily imports all this. So that on supposition Christ was not really and properly God, all that he did and suffered for his Father's glory was *unavoidable* by him, and was rather a proof of God's abundant grace to him, in giving him such vast capacities and inclinations to glorify him, than a satisfaction to his justice for others. And Christ might have said of himself in that case, as David said of himself, and of the people of Israel in another. 'Now therefore, our God, we thank thee, and 'praise thy glorious name. But who am I, and what is 'my people, that we should be able to offer so willingly

‘after this sort? For all things come of thee, and of THINE OWN have we given thee.’^k Surely the offering that might be presented to God with such sort of language as this, is infinitely far from being a *satisfaction* to divine justice for our sins.

But if Christ was in his original nature truly God, and necessarily existed in that nature, he was *Lord and Master* of himself, and so was accountable to *none*, and owed obedience to *none* antecedently to his own will and choice. He might or might not have assumed human nature, he was not obliged to do it; and when he had assumed it, setting aside his agreement with the Father to the contrary, he might have refused to submit to that state of humiliation, which was necessary to make satisfaction for sin. It could not have been imposed upon him without his own free choice. His *will* determined his *obligation* to this obedience, and not his *obligation* his *will*. His *will* was to do this will of his Father, before it could be said he *ought* to do it. The essential rights of his proper Godhead plainly import all this, and his absolute supremacy thereby so fully exempts him from all original obligations to debase himself in order to a display of the glory of vindictive justice in his redemption of lost sinners, as makes his voluntary sufferings in our nature for that purpose truly satisfactory. Accordingly he speaks with respect to his dying in the nature he had assumed, as one that was sovereign Lord of his life, and had it at his own disposal, which made his resigning it up at his Father’s command to be a pleasing and acceptable sacrifice for his sheep. ‘As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.—Therefore doth my Father love me, because I lay down my life.—None taketh it from me; but I lay it down of myself; I have power to lay it down.’^l How doth he speak like one that was originally upon equal terms with his Father about the disposal of his life; but yet would not stand upon his prerogative, but frankly waved it, that he might recommend his own love to the Father’s love, by *freely* doing what he knew would be delightful to him, and by doing it in such a *low* state of subjection and obedience to his command, as should make it an acceptable expiatory

^k 1 Chron. xix. 13, 14.

^l John x. 15, 17, 18.

sacrifice for his sheep that they might never perish? Upon these considerations it plainly appears to me, that to deny the *absolute supremacy* of Christ's Godhead, is also unavoidably to deny his satisfaction. And this is so evident, that they who deny one, have used likewise *expressly* and *professedly* to deny the other.

If therefore we would not lose the *satisfaction* of Christ, and all the hopes of salvation that are founded upon it; if we would not run the desperate *risk* of having the righteousness of God's nature, law, and government against us; if we would not venture to answer for ourselves to an *unsatisfied, unappeased, and provoked* God; the doctrine of Christ's Godhead cannot but be of the greatest importance to us, with regard to his satisfaction for us. Hence,

(2.) It is of great importance with respect to his intercession for us. For all the *prevalence* of this depends on the *value* of his sacrifice. His intercession is the plea of his blood, as a righteous Advocate for us. 'If any man sin we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.^a He entered into the holy place by his own blood.'^b And appears in heaven as a *Lamb slain*,^c presenting the virtue of it before the throne of God for us. If therefore that blood hath not satisfied divine justice, and purchased all blessedness for us, his intercession can be of no effectual avail to us, since it is only by the interest of that blood that he intercedes for us. But if that precious blood was truly satisfactory; if its real value is unexceptionably infinite, its pleas for us at the throne of God cannot but secure our interests there; justice itself will readily admit them, and yield to mercies triumphs in all the instances of gracious vouchsafements that are needful for us.

Besides, his intercession at the Father's right hand supposes that now, while he is in his human nature there, he hath an *infinitely perfect knowledge* of all the persons for whom he intercedes, and of all their cases, of all the secret thoughts of their hearts, of all the distresses they labour under, and of all the suitable supplies of mercy they want in every time of need. He could not have this omniscience necessary to his intercession, unless he was God; but if he

^a 1 John ii. 1, 2.

^b Heb. ix. 12.

^c Rev. v. 2.

is really God, all our wants and straits are constantly under his eye, and none of our groanings are hid from him. Hence the apostle, encouraging us to come in all our straits and troubles to the throne of grace, draws his argument from the greatness of our High-Priest, as the *Son of God*, that is passed into the heavens for us, and so knows all our wants, and is able to succour us; as well as from the consideration of his being in our nature well-affected toward us. 'Seeing then that we have a great High-Priest, that 'is passed into the heavens, Jesus the SON OF GOD.— 'Let us therefore come boldly to the throne of grace, that 'we may obtain mercy, and find grace to help in time of 'need.'^a

And add to this, The *manner* of his intercession, that it is in a *god-like* strain, in which he speaks like *God* to *God*, like one person of the Godhead to another, making his demands upon his Father, in a way of right and authority, for the complete glory and blessedness of all that were given to him as Mediator, saying, 'Father I WILL that they also 'whom thou hast given me be with me where I am, that 'they may behold my glory.'^b In what a peremptory lordly way doth he here speak to his Father? And can it be fit for one, that is not God equal with the Father, to take upon him such an air of sovereignty, even when he is speaking to the eternal Father? What insolent language would this look like from any but his *equal*? So that to deny Christ's true and proper Godhead, is to vacate his *intercession* as well as his *sacrifice*, and to take away all the glory and efficacy of his *priesthood*.

3. The doctrine of Christ's Godhead is of great importance with respect to, *his kingly office*, which may be considered both as to his *legislative* and *executive* powers.

(1.) With respect to his *legislative* power as King in his church. Christ is our sovereign Lord and King, who hath in his *own* name, as well as in the Father's, given all the laws, ordinances, and officers of his house; and commands our absolute and supreme obedience. 'One is our Master, 'even Christ.'^c Hence he speaks of his church, as *his kingdom*. 'My kingdom is not of this world.'^d It is *his*

^a Heb. iv. 14, 15, 16.

^b John xvii. 24.

^c Matth. xxiii. 8, 10.

^d John xviii. 36.

kingdom by way of eminence and peculiarity, in which he hath absolute power to enact laws, to which none may add, which none may refuse, and which none may alter, and in which kingdom he is to have our entire and unreserved obedience.

This authority he has over us, and this obedience we are to pay him, is not of an inferior sort, like that which may be given to a creature; but of the highest kind, which ought to be given to *God* only. In this respect he is distinguished from, and set infinitely above *Moses*, the subordinate delegated law-giver of *Israel*, and is spoken of as *God* in his legislative capacity, as that *God who* framed or built all things relating to his church. 'For this man was counted worthy of more glory than *Moses*; inasmuch as he, who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is *God*. And *Moses* verily was faithful in all his house as a servant.—But *Christ* as a Son over his own house, whose house are we, &c.'^e This *Man* who built the house, is called that *God who built all things*, which here in a special manner relates to the things of his church and kingdom in all ages. The church is called by way of eminence *God's building*,^f and *the house of God*,^g and here we are told it is *Christ's* house, he being the *God* that built it. He is not a part of the house, or a servant that acts ministerially in it, as *Moses* was; but the supreme builder of the house itself, and sovereign Lord in it, who erected it for himself, and by his own authority settles all the *fashion, laws, ordinances* and *officers* of it, changing those of the *Old* into those of the *New* Testament dispensation, according to his sovereign pleasure. And with respect to this house he is called a *Son*, in opposition to *Moses's* being a *servant*, to shew that, though by his condescension he became a servant in our nature to his Father; yet according to his original dignity as the Son of *God*, he hath all the authority and lordship of such a Son over this house, which he himself built for himself. And his authority therein is so unlimited and absolute, that our faith may rest entirely upon it, and pay the most absolute obedience to it, in whatever he hath commanded. Hence

^f Heb. iii. 3, 4, 5, 6.

^f I Cor. iii. 9.

^g I Tim. iii. 15, & I Pet. iv. 17.

he is called *God* absolutely, as well as the *Son*, with reference to his royal dignity. ‘To the Son he saith, Thy throne, O God, is for ever and ever.’^h If Christ is really God, we cannot but be secure in our highest regards to him as our *King*, his Godhead being the original ground of that office, and a just foundation for such regards to him in it. But if he is not God, we must regard him *only* as a divine *delegate*, and always be upon the *reserve* in the homage we pay him, which is to sink his character, and embarrass all our acts of faith and obedience to him as our King.

(2.) We may consider this with respect to Christ’s *executive* power, which for the *extent* and *manner* of its exercise requires he should be God.

[1.] The *extent* of his kingly power is so great and unlimited, that it reaches to the whole creation. ‘All power in heaven and in earth is given him,’ⁱ and he is ‘Head over all things to the church.’^k He has a universal lordship over all, *angels, devils, and men*, as the foregoing verse shews, and over all the animate, and inanimate creation, having *all things under his feet*, that he may rule and order, restrain or influence them for the service of his church. They are all put into his hands as Mediator, that by means of them he may give subsistence, defence, or aid to his church in the several ages of the world, and so secure it that the gates of hell shall not prevail against it. Now absolute *omnipotence, omniscience, and omnipresence*, those peculiar perfections of the Godhead, are evidently necessary to such an *extensive* rule; and therefore this being Christ’s *own* work as King, if he was not God he could not be capable of it. The Father himself doth nothing herein but by the Son, and he would not put the government of all into insufficient hands. Take away Christ’s Godhead, and you take away his dominion over all. But allow his Godhead, and this branch of his kingly office stands on the surest grounds. Hence the Psalmist speaks of him as the great *Jehovah*, when he represents this his extensive dominion. ‘All the ends of the earth shall remember, and turn unto the Lord,—For the kingdom is the Lord’s, and he is the Governor among the nations, &c.’^l It is that

^h Chap. i. 8.

ⁱ Mat. xxviii. 18.

^k Eph. i. 22.

^l Psal. xxii. 27, 28.

Jehovah to whom the Gentiles should turn, who has this universal dominion; and the scripture usually, and the Psalms particularly, interpret this of Christ, and this twenty-second Psalm is in the greatest part of it a prophecy of Christ, where, after a long and lively description of him in his sufferings in the former part of it, he is in the latter part set out in his kingly power, and suitable to that, is called 'Jehovah, 'whose is the kingdom, and who is the Governor among 'the nations.' When Sion's tribulations and threatening dangers are swelling upon her, if she should hear that her King is not God, into what trembling confusion and astonishment would those sadning tidings sink her? But on the other hand, 'How beautiful upon the mountains are the 'feet of him that bringeth good tidings, that publisheth 'peace,——and salvation; that saith unto Zion, Thy 'God reigneth,'^m And this seems to be spoken with a reference to *Christ*, as *Sion's reigning God*, by the apostle's applying this text to the ministry of the *gospel of peace*, as that brings 'the good tidings of a Saviour, which is Christ the 'Lord.'^a

[2.] The *spiritual manner* of Christ's exercising his kingly power on our *hearts and consciences* requires he should be God. He manages and rules our souls not only by outward means, but also by inward power and influence, which is absolutely necessary for the support and advancement of the spiritual interests and glory of his kingdom. Alas! how could any, or all of his servants prevail to bring over the heart of one sinner effectually to Christ, or to keep and build up one saint in Christ, if *He* should withhold his sovereign efficacious influence; 'Who is Paul, or who is 'Apollus, but ministers by whom ye believed, even AS THE 'LORD gave to every man?'^b It is he that fills all ordinances with efficacy, and captivates our souls 'to the obedience of faith.' He turns them from sin and Satan to God. His 'hand was with them' that preached him, and 'a great number believed and turned to the Lord.'^c He raiseth them that are bowed down in Spirit, succours them that are tempted, relieves them that are perplexed with hateful impetuous ebullitions of indwelling sin; he strength-

^m Isa. lii. 7.

^a Rom. x. 15. compared with Luke ii. 10, 11.

^b 1 Cor. iii. 5.

^c Acts xi. 21.

ens them against it, gives them victory over it, and quickens them in his way, that they may live to him, and walk with pleasure in his holy commandments. For these, and such like acts of his kingly office, he hath, and must needs have an *immediate* power and *sovereignty* over conscience, and must be always fully acquainted with all the *inward* distresses, fears, conflicts, and wants, which his people in all places labour under, and with all the proper methods of their relief.

And who but the only true *God* can be equal to such a work as this? if Christ is not *God*, he must be excluded from all this sovereign authority and efficacious influence on our souls; in vain we expect it from him, in vain we pretend to be partakers of it, and do but dream of impossibilities, while we plead for such *vital* powers as the glorious *realities* of Christian religion. And to take up such notions of Christ, as supercede these necessary powers, is to enervate the whole efficacy of all his offices, and to reduce Christian religion to an outward languid and lifeless form. Thus then the doctrine of Christ's Godhead is of great importance with respect to his great office and work of mediation in all the branches of it.

Obj. If it is said that all Christ's mediatory power is to be 'delivered up to the Father' at the last day, and 'the Son himself shall be subject to him,——that God may 'be all in all,'^d and therefore the Son cannot be himself the true and most high God.

Ans. It is freely allowed that this present oeconomy or dispensation, in which all administrations are committed wholly to the Son, is to cease, as to the manner of these administrations, when all their ends shall be fully accomplished; and then Christ shall resign his administration, and become subject to the Father. But this, as the place objected intimates, and the reason of the thing shews, is to be understood of Christ only in that consideration of him, in which all things are now by dispensation committed to him or put under him, and that is only as he is *Mediator* in our nature. Then all the power he received in that capacity shall be resigned up again to the Father to make way for the further administrations of the kingdom of glory, that

all things may return to their natural original order, and not the Father only, but *God*, as the expression is, God *essentially* considered may, according to the order of the divine persons, *be all in all* for ever. And so Christ's *essential* kingdom as *God* shall abide, though his *mediatorial* kingdom, and his administrations therein as God-man Mediator shall cease for ever. And as this resignation of the Son's mediatorial power to the Father, and his farther subjection to him with respect thereunto in that capacity, is no proof against his being *equal* to him in his *divine* nature and essential perfections; so the full administration of all things being wholly put into his hands *now*, is a good proof that he is indeed by nature equal to the Father; otherwise the Father would not have divested himself of that honourable god-like work, and Christ would not have been capable of managing it, like the only true God, as has been shewn. And its being said that he shall be subject to the Father *then*, plainly imports that he is not *so* subject to him *now*, which bespeaks his present power to be managed in a way of supreme lordship, as well as by special dispensation, and therefore infinitely too great for any, that is not by nature God, to have.

S E R M O N X.

R o m. ix. 5.

—OF WHOM AS CONCERNING THE FLESH CHRIST
CAME, WHO IS OVER ALL, GOD BLESSED FOR EVER.
AMEN.

I Have represented the great importance of the doctrine of Christ's real and proper Godhead in five respects, and shall carry on that design in a few farther instances, Therefore,

Sixthly, It is of great importance with respect to our faith and trust in Christ as Mediator.

If his mediation is enervated and overthrown, as has been shewn, by the denial of his Godhead, what faith or confidence can we have in him as our Mediator to make our peace with God, or to bring us into safe and happy terms with the Deity? Or how can we commit ourselves and our all for time and eternity into his hands, with that calm and resolved satisfaction, as the apostle did when he said, 'I know whom I have believed, and am perswaded 'that he is able to keep that, which I have committed to 'him, against that day?'^c If Christ is not God, how shall we be sure that we do not exceed in our trust in him, or that he will not disappoint our expectations from him? What dependence can we have on his *righteousness* as really sufficient to answer for us and recommend us to God's favour? Or how can we be assured that he knows our wants; and hath wisdom and power enough to supply them all, to

^c 2 Tim. i. 12.

guide us with unerring counsel through this land of snares and darkness, to bear us up and carry us through this field of battle, and through the formidable regions of death itself, and at last to give us a triumphant victory over all our enemies, and an 'abundant entrance into his everlasting 'kingdom?'^f All the foundations of our faith in him are sapt and undermined, our rock crumbles under our feet: and all our confidence in him must degenerate into misgiving fears and distressing jealousies, if his Deity is taken from him. When guilt stings and loads the conscience, when sin appears in its multiplied aggravations, and God appears in his righteous terrors to us, what a hard and difficult work do we then find it to believe in Christ for the remission of our sins? unbelief suggests and urges a variety of plausible arguments to discourage us, and Satan inforces them with the most artful sophistry, and if at such a time they can but get judgment to pass within us against Christ's Godhead, their point is gained, his atonement will immediately appear in the eye of conscience as insufficient, and it will not dare to trust in him alone for salvation. But a firm belief of Christ's Godhead will raise our account of the infinite all-sufficient virtue of his sacrifice, and imbolden our firmest dependence upon it. This duly entertained in the conscience, will banish its guilty fears, and command a sweet and delightful calm within; 'For if the 'blood of bulls and of goats, and the ashes of an heifer 'sprinkling the unclean, sanctified to the purifying of the 'flesh' of those that were ceremonially defiled, 'How 'much more shall the blood of Christ, who through the 'eternal Spirit offered himself without spot to God, purge 'your conscience from dead works to serve the living 'God?'^g

God's being manifested in the flesh, or the incarnation of God the Son, and his successful mediatorial actings in our nature, is the ground of his being believed on in the world.^h It is the righteousness of God our Saviour, or God our Saviour considered with his righteousness, that is the object of justifying faith. Hence the apostle Peter writes 'to them that have obtained like precious faith 'through,' or as it may be rendered, 'in the righteousness,

^f 2 Pet. i. 11.^g Heb. ix. 13, 14.^h 1 Tim. iii. 16.

[Gr. ἐν δικαιοσύνῃ] of God, even our Saviour Jesus Christ,ⁱ denoting the object of that precious faith which they obtained; accordingly Christ is called 'Jehovah our righteousness,'^k to shew what firm bottom faith has to rest upon, in believing on him for righteousness. And it is prophesied of, as the common language of the faith of gospel times, 'Surely—in the Lord,' or in Jehovah, 'have I righteousness and strength. And in Jehovah shall all the seed of Israel be justified, and glory.'^l Still it is under the consideration of Christ as 'God manifested in the flesh,' and therein going through the work of redemption for us, that faith centers upon him, and trusts in him as Mediator, for pardon, justification, and all salvation. It considers him as *God our Saviour*, and therefore with holy confidence and joyful expectation looks for his second appearance to perfect all our blessedness, according to Titus ii. 13, 14.

And it is very remarkable that in the accounts we have of those who believed on him as the Messiah, we have a great many instances, in which particular and *explicit* mention is made of their believing in him as *the Son of God*, which shews their faith in him as the Messiah rested ultimately in his Godhead, as essential to that office; for to be *the Son of God*, and to be *God*, were in their judgments terms of the same import, as has been shewn in some preceding parts of these discourses. Thus John the Baptist believed on him and preached him to others as the Son of God. 'I saw, said he, and bare record, that this is the Son of God.'^m And accordingly he spoke of him as one 'that cometh from above, and is above all.'^a Nathaniel's faith received him under the same character, saying, 'Rabbi, Thou art the Son of God, thou art the King of Israel.'^b And when Christ put the question to Martha, Whether she believed that 'whoever believeth in him shall never die;' She answered, 'Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world.'^c And in answer to other questions concerning himself, Peter and the rest of the disciples said, at two dif-

ⁱ 2 Pet. i. 1.^k Jer. xxiii. 6, and xxxiii. 16.^l Isa. xlv. 24, 25.^m John i. 34.^a Chap. iii. 31.^b Chap. i. 49.^c Chap. xi. 26, 27.

ferent times, 'Thou art Christ the Son of the living God,'^d and we believe and are sure that thou art that Christ, the 'Son of the living God.'^e And at another time, 'Of a truth thou art the Son of God.'^f So likewise when Philip preached Christ to the eunuch, and enquired concerning his faith, 'He answered and said, I believe that Jesus Christ 'is the Son of God.'^g In all these, and other instances which might be given, their faith rested on this Messiah, under this formal consideration of him as *the Son of God*, who was *truly* God, the same in nature with, and equal to the Father. They accounted his Godhead *fundamental* to his being their Messiah; and because he was *God* as well as man, therefore they received him and trusted in him for all salvation. Accordingly Thomas expressed his Godhead still more plainly and immediately in his confession of faith in him, saying, 'My Lord and my God.'^h Yea, Christ proposed himself to the faith of others under this character of himself, as the Son of God, saying to the man that was born blind, whom he had cured, 'Dost thou believe on the Son 'of God?'ⁱ And we are told that the great end of all that was written concerning him was, 'That we might believe 'that Jesus is the Christ, the Son of God, and that believ- 'ing we might have life through his name.'^k This likewise was the way of the apostle Paul's faith in Christ, by which he lived all his days. 'The life, says he, which I now 'live in the flesh, I live by the faith of the Son of God.'^l And he preached him under this character as the object of faith, that we might regard him as such, when we believe on him as the Messiah. 'He preached Christ in the syna- 'gogues, that he is the Son of God,—proving that this 'is very Christ.'^m

But what had become of all these persons faith in the Messiah, if the consideration of him as the Son of God, and so by nature the only true God, had been taken from it? They certainly neither could, nor would have dared to receive and trust in him as their only Saviour. The low despised and afflicted figure he made in the world, was so unsuitable to their notions of the Messiah, that they would

^d Matth. xvi. 16.^e Acts viii. 37.^g Chap. xx. 31.^f John vi. 68, 69.^h John xx. 28.ⁱ Gal. ii. 20.^f Matth. xiv. 33.ⁱ Chap. ix. 35.^m Acts ix. 20, 22.

never have received him as such, and that in the face of the most apparent hazard of all their temporal interests, had not their faith regarded him as God, and raised their expectations on that foot of obtaining spiritual and eternal salvation through him. They would have had as little confidence in him with regard to the next world as to this. But if he is *really* God, we have no room to fear, but he is infinitely able to answer, and exceed our largest faith in him. This consideration of him carries such uncontrollable evidence of his *all-sufficiency* for his saving work, that conscience may be imboldened, under all its guilty terrors and distressing apprehensions of unworthiness, want, and danger, to expect effectual relief on his account, and in a way of dependence on him for it. For what can be *too* great for *God our Saviour* to obtain for us, or to bestow upon us?

Seventhly. The doctrine of Christ's Godhead is of great importance with respect to the whole worship of the church.

If he is not truly God, The church in all ages hath been guilty of *idolatry*, in their worshipping him, because they therein worshipped one who is 'not by nature God,'^a which the apostle speaks of as the formal reason of the idolatry of the heathens in their worship. The *command* of God to worship Christ does not excuse them from idolatry in that worship, unless they worshipped him under that formal consideration of him as the true *God*, which is the only ground of that command. It is undoubtedly the *command* of the great Jehovah that we should worship himself. But if we should worship him as a glorious *creature*, or only as a great *benefactor* to us, and not under the consideration of him as *God*, none can doubt but that worship would be *idolatry*; because it would be an infinite dishonour to him, and a taking away *that* from him, which is the only proper ground of his command that we should worship him. When Israel worshipped *Jehovah* under the form of the *golden calf*, their *worshipping* him was warranted by his command; but their worshipping him *under that notion of*

^a Gal. iv. 8.

him, as if he could be represented by that calf, was *idolatry*. And how much more would it have been so, if they had been so brutish as really to imagine that that *calf*, was the great *Jehovah*. So, though we are commanded to worship *Christ*; yet if we worship him as a most exalted creature, and liberal benefactor, and not as *by nature* the only true God, we commit idolatry in every such act of worship; because, as has been shewn, his real *Godhead* is the only formal cause of that worship, we are commanded to pay him. Had he not been *God*, this divine honour would never have been ordered to be given him, and our offering it without a respect to his true and proper divinity, is to worship an idol of our own imagination under the pretence of a command, which *really* respects an infinitely *different* and *more glorious* object.

I humbly conceive the formal nature of direct idolatry does not lie in the breach of a *positive arbitrary* command; but in its *incongruity* and *contradiction* to the *eternal reason* and *unalterable nature* of things, and to a *moral precept* founded therein, viz. 'Thou shalt have no other gods before me.' It is in itself the utmost incongruity to pay divine homage to any that is not by nature God: It cannot consist with the honour of the divine perfections, nor with the relation of the creature to God, that we should pay the *same kind* of worship to the most *exalted* of all *other* beings, as we pay to *himself*. And it seems to be the highest absurdity to suppose that God should command it on any account whatever; for this would be to *deny himself*, which, in another case, we are assured he *cannot* do.^b

And on the other hand, if we have worshipped Christ as the true God, according to what appears to be the only just ground or formal reason of the command so to do, and he really is not that God, which we took him to be, we have likewise been committing idolatry in every such act of worship, by making a God of him who *really* is not so. And therefore which ever way you take it, idolaters we must be, as far as I apprehend, while we pay divine worship to Christ, in case he is not in his original nature the only true God.

And in the church's worshipping the *Father* as the pro-

per Father of the Son, the same in essence with him, they have worshipped an unknown God, a God that hath no such subsistence as they imagine. And the like may be said of their worshipping the *Holy Ghost*, as the other person of the Godhead. In all this worship they have mistaken the proper object of it. They have worshipped a Deity that hath no such perfection as three distinct subsistences in one infinite nature or essence, as they have supposed, and applied to in their worship. They have worshipped a figment of their own brains, an idol of their own invention, instead of the living and only true God. All their faith, love, adoration, prayers, praises, and obedience have been misplaced; and they have given that glory to others, which is due to the great Jehovah *alone*; and all that they have pretended to give to that Jehovah hath been under a false notion of him, which represents him to be quite another sort of being, at least as to some of his most adorable perfections, than he really is, if Christ is not by nature God the same in that his original nature with the Father, and the Holy Ghost.

But can it be imagined that the infinitely wise and holy God would lead his church in all ages into such a grand and fatal mistake by that word whose design it is to reveal him to us, and to acquaint us how we ought to worship him? or that he should so speak of himself in that word which he has given us to be our *only* rule of faith and practice, that it is impossible but the generality of Christians should mistake him, and that none but the most artful critics, and a few bright and free rationalists, as they love to be thought, should be able to understand who, or what he is, and what they worship? The scripture itself states the case quite otherwise, when it tells us, ‘The foolishness of God is wiser than men, and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence,

‘ ———and that according as it is written, He that glorieth, let him glory in the Lord.’^c Surely then, the scripture is accommodated to the understandings and calculated for the instruction of persons of these low characters, and not to indulge the prying curiosity and bold reasonings of self-sufficient minds. Or can we suppose that the great God, who is so jealous of his glory, as the scripture represents him to be, would afford his gracious presence and blessing to the church, if they through *stupidity* and *want of consideration*, or which is worse, through *obstinacy* and *unyieldingness* to scripture-light and evidence to the contrary, persisted in these idolatrous practices? Or that he, who is so gracious to us as well as jealous of his own glory, would suffer his church in all ages to err so grossly, so *dishonourably* to himself, and so *dangerously* to themselves, as they have done in their faith and practice, with respect to the object of their worship, if Christ is not by nature God? To suppose these things is to take up really irrational and unbecoming notions of God, and to put the strongest discouragements on his worship itself; It is to supplant that honour of his name, and to attempt the banishment of *all* religious worship out of the Christian world, or at least to make us unresolved in ourselves about it, for fear we should worship an idol of our own fancies instead of the only true God, or should not worship him according to the discoveries he hath made of himself in his word to direct our worship, that it may be accepted of him; and so should be guilty of as great a provocation by attempting to worship him contrary to his word, as by neglecting to worship him at all.

But if Christ is indeed by nature God, as the scriptures represent him to be, we are secure as to the object of our worship; we know who and what we worship, and how to find acceptance in it; and have the highest encouragements to make our applications to Christ, as God, and to the Father through him, as our great Mediator.

Eighthly. The doctrine of Christ’s Godhead is of great importance with respect to the believers union and communion with God.

^c 1 Cor. i. 25, 26, 27, 28, 29, 31.

‘They that are far from him shall perish.’^d All our blessedness is in God himself, and our participation of it consists in our being in a gracious manner some way united to him, and conversant with him. In our *union* with him there is something *relative* and something *vital*. It is *relative*, as we are thereby honoured with the gracious relation of children to God as our Father. And this is brought about by the intervention of our union with his Son. ‘Having predestinated us to the adoption of children by ‘Jesus Christ to himself;’^e and hence the apostle tells the believing Galatians, ‘Ye are all the children of God by ‘faith in Christ Jesus.’^f But if Christ was not God’s Son by nature, his true and proper Son, how could our union with him bring us into the relation of sons to his Father? The apostle seems to lay weight on this, when he says, ‘God sent forth his Son—that we might receive the ‘adoption of sons.’^g

And as to our *vital* union, the manner of it is in great measure inexplicable, as I have shewn all *real* and especially *vital* unions are. It may be supposed to be something like that, which man had with God whilst he stood in his original rectitude; but it is not my present business to enlarge in the explication of it. Whatever it is, The scripture speaks much of it as fundamental to our blessedness, and represents it as a certain sort of very intimate conjunction effected between God and believers in Christ, as the center of it, or as the uniting medium between them, and yet so as to maintain the distinction of our persons and essential properties from God, so that we are neither one *person*, nor one *essence* with him.

The constitution of Christ’s person God-man, or the personal union of the divine and human natures in him brought those natures together, and is the foundation of that spiritual gracious union which is between believers and him, and between God and them in him. The Word’s being made flesh, and dwelling in that flesh amongst us men, is the *ground*, *pledge* and *evidence* of man’s being taken up to God. The Son of God dwelling in our nature made way for his dwelling in our hearts by faith, and for the Father’s dwelling therein with him, and for our dwelling

^d Psal. lxxiii. 27.^e Eph. i. 5.^f Gal. iii. 26.^g Chap. iv. 4, 5.

likewise in them, which Christ speaks of, and introduces on the foot of his own *essential* inbeing in the Father as fundamental to it. 'At that day ye shall know that I am 'in my Father, and you in me, and I in you——If any 'man love me, he will keep my words, and my Father will 'love him, and we will come unto him, and make our 'abode with him.'^a This union between Christ and believers being exceeding near and mysterious, is illustrated by the higher and closer union between the Father and the Son. But to shew that these are *really different* unions, Christ does not say, You shall know that I am in the Father and you; and you in me and the Father; as if his union with the Father and them were unions of the same sort. But he speaks of them distinctly; 'Ye shall know 'that I am in my Father, and you in me, and I in you.' And still further to shew that they are *different kinds* of union, Christ in some foregoing verses spoke such things of his and his Father's, as cannot agree to a believer's union with him. Speaking of his union with his Father, he said, he was so in the Father and the Father in him, that he that *saw* or knew *the Son*, *saw* or knew *the Father* also,^b which denotes their oneness in nature and operation, as has been already shewn. But he does not say, nor is it ever said, nor can it be said in like manner with respect to the union that is between him and believers, that he that has seen *believers* has seen Christ, as if they were in being or essence and operation the same. So that it is only a *similitude*, and not a *sameness* or *equality* of union with that which he has with the Father, that Christ here, and in some other places, intends, when he compares believers union with himself to it. And his plain design in speaking of their union with him in allusion to his own with the Father, was to comfort his disciples with the thoughts of the exceeding incomprehensible *nearness* that is between him and them, and between the Father and them, as he is the medium of their union with the Father.

All that living spiritual gracious union we have with God, since our apostacy from him, is only in and by our Lord Jesus Christ. Hence he is frequently spoken of as the *Head* that effectually communicates all vital influence

^a John xiv. 20, 23.

^b Verse 7, 9.

to his *members*, as the natural head of a human body doth to all its members.^c And at other times he represents himself as the *Vine*, and believers as the *branches* in him, that cannot live, or bring forth fruit, or do any thing of a spiritual sort in a spiritual manner, otherwise than as they abide in him, and derive quickening virtue from him. 'Abide in me,' says Christ, 'and I in you, as the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me. I am the Vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing.'^d These strong metaphors, and their lively application to represent the union of Christ and his church, would lose their beauty and grandeur, and sink into a very jejune low and mean sense, if we were to understand them to signify only a *legal* or a *political*, or a *moral* union. According to the just laws of metaphors they must needs denote something *vital*, whereby Christ conveys a divine *life* to the church, and they live *in* or *by* him. Hence he is said to be *our life*, and to live *in* us. According to which the apostle says, 'I live; yet not I but Christ liveth in me, and the life I live in the flesh, I live by the faith of the Son of God.'^e And Christ is said to 'dwell in our hearts by faith.'^f The loftiness of these expressions seems not to be answered without allowing a *vital* union between Christ and us. But if Christ is not *God* as well as man, I cannot see how we could be thus united to him, who as to his human nature is only in heaven; or how he can become *life* to us and in us, as he is declared to be in many other places besides those that have been mentioned; or how he can be the *medium* of a vital union between God and us. For if he is not truly a *divine* subsistent of the Godhead, our union to him might leave us still in a state of the farthest distance and most dangerous separation from God the only original fountain of all life and blessedness. But if Christ is really God, an infinite Spirit himself, or one that hath the dispensation of the Holy Ghost, who is infinite, this union may be accounted for, and we may without much difficulty understand, that 'our life is hid

^c Eph. iv. 15, 16. Col. ii. 19.

^d John xv. 4, 5.

^e Gal. ii. 20.

^f Eph. iii. 17.

‘with Christ in God,’^g that it is hid with Christ by our vital union with him, who is in God the Father by an essential union with him. And accordingly the apostle John tells us, that ‘whosoever shall confess that Jesus is ‘the Son of God,’ as one that is by faith united to him, ‘God dwelleth in him, and he in God.’^h

From this union results our *communion* with God in Christ, which consists in his gracious regards and communications of all blessings to us, and in our suitable returns of faith, love and obedience to him. He ‘makes us accepted in the Beloved.’ⁱ His infinite well-pleasedness in his Son, is the ground of his well-pleasedness in us, who are in him. And our delight in God, is through Jesus Christ, for ‘we joy in God through our Lord Jesus Christ,’^k and our hearts rise up in joyous complacential regards to him as he is the God and Father of Christ, and our God and Father in him. Hence are those repeated doxologies, ‘Blessed be the God and Father of our Lord Jesus Christ.’^l It is only in Christ the Son of the Father, that he ‘blesseth ‘us with all spiritual blessings in heavenly things.’^m And it is only in and through him that we have holy and spiritual access to God for communion with him. ‘For he is ‘the way, the truth and the life; no man cometh to the ‘Father but by him,’^a But ‘through him we both (Jews and Gentiles) have access by one Spirit unto the Father.’^b And ‘in him we have boldness and access with confidence ‘by the faith of him.’^c All this conversibleness of God with man, all the fellowship and communion we are admitted to with him, is founded upon the incarnation of his Son. For ‘the Word was made flesh and dwelt among ‘us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.—And of ‘his fulness have all we received grace for grace.’^d And this holy penman in his epistle speaks of Christ as ‘the ‘word of life,’ and as that ‘eternal life that was from the ‘beginning with the Father, and was manifested to us,’^e and by means of that manifestation of him who as God was with the Father from the beginning, it is added,

^g Col. iii. 3.^h 1 John iv. 15.ⁱ Eph. i. 6.^k Rom. v. 11.^l 2 Cor. i. 3. Eph. i. 3. 1 Pet. i. 3.^m Eph. i. 3.^a John xiv. 6.^b Eph. ii. 18.^c Chap. iii. 12.^d John i. 14, 16.^e 1 John i. 1, 2.

‘and truly our fellowship is with the Father, and with his Son Jesus Christ.’^f

God’s being manifested in the flesh, is a good assurance given to us that he will dwell with men, and commune from a mercy-seat with them. So Solomon took it to be, and spoke of it with thankfulness and astonishment, when it was represented only in its type, by the *shechinah*, or glory of the Lord that appeared, and by the other tokens of his presence, which were placed in the temple he had built for him. ‘The priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.—And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord; so that the priests could not stand to minister, because of the cloud; for the glory of the Lord had filled the house of the Lord.’^g Hereupon Solomon begins his prayer, and in the midst of it breaks out into this rapturous admiration, ‘But will God indeed dwell on earth!’^h And proceeds to address himself to God as graciously conversible with men, as a God that would commune with them from his mercy-seat, as the following verses shew at large. This temple, according to the explained sense of the New Testament, was a type of Christ’s human nature; and the glorious appearances and tokens of God’s presence in it, may be considered as figurative representations of God’s dwelling personally in that nature. And it is reasonable to believe, that Solomon had some hints of this, which added the strongest accents to his joy, and gave him a holy confidence that God would mercifully converse with men. And surely now *God is indeed manifested in the flesh*, now the *Word* hath come and been ‘made flesh, and dwelt among us,’ we may be satisfied, that God will commune with us men from his mercy-seat or throne of grace, which he hath erected in him, ‘who is set forth to be a propitiation through faith in his blood.’ⁱ And we may ‘come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.’^k Hence,

^f 1 John i. 3.

^g 1 Kings viii. 10, 11.

^h Verse 27.

ⁱ Rom. iii. 25.

^k Heb. iv. 16.

Ninthly, The doctrine of Christ's Godhead is of great importance with respect to our final salvation.

This necessarily follows from some of the foregoing considerations. For if, in case Christ is not God, the whole of his mediation is ineffectual, both in his actings with God for us, and from God to us; and if, on that supposition, he cannot be a proper object of faith, nor the medium of our union and communion with the infinitely blessed God, then our eternal life cannot be in Christ, he cannot possibly be the Author and giver of eternal salvation to us; and if we have not salvation in and by him, we can never have it at all: 'There is salvation in no other, for there is none other name under heaven given among men whereby we must be saved.' Take away the proper Deity of Christ, and as far as I see, you take away the *basis of all Christian religion*, and disjoint its whole frame, to the utter subversion of its spiritual excellence and vital power, and to the utter disappointment of all the hopes of salvation that are built upon it. Hence the doctrine of Christ's Godhead is made the *foundation* of his church, on which all its safety and blessedness depends, as Christ himself has assured us. When Peter confessed him under that character, 'Jesus answered and said unto him, Blessed art thou Simon Bar-Jona; for flesh and blood hath not revealed it to thee; but my Father, which is in heaven. Upon this rock I will build my church, and the gates of hell shall not prevail against it.'^m The rock here spoken of, is generally allowed, and hath been often proved, by Protestants, to be the doctrine of Peter's confession of Christ, or to be Christ, as Peter then confessed him. And that confession was an explicit owning of him as that Messiah, who was in the most proper sense the Son of God, and so by nature God, as I have already shewn at large that expression is to be understood, 'Thou art Christ, the Son of the living God.'^a Christ the Son of God, is the Rock of the church's salvation, by faith in whom alone, as such, they can be blessed. He being God, will confound all the policy, and bear down all the power of hell, that they shall not prevail to the utter extirpation of his church out of

¹ Acts iv. 12.

^m Matth. xvi. 17, 18.

^a Verse 16.

the world, or to the eternal destruction of any one soul that is built by faith upon him. He is the Rock of Ages; 'laid in Sion for a Foundation, a Stone, a tried Stone, a 'precious Corner-Stone, a sure Foundation; and he that 'believeth in him shall not be confounded.'^b Accordingly the apostle tells us, 'other Foundation can no man lay 'than is laid, which is Jesus Christ.'^c And the *strength* and *firmness* of this Foundation is Christ's proper *Deity*; For 'who is a Rock, save our God?'^d Remove Christ's Godhead, and you sap this Foundation, and leave it insufficient to bear the infinite weight that is laid upon it. And if the Foundation is destroyed, the whole building must totter and fall into a heap of ruins, and our highest expectations from Christ are like to prove but golden dreams, from which we may awake in eternal confusion. But if he is by nature God, we are absolutely safe in our trust in him, and in all the momentous interests we thereby commit to him; the gates of hell are over-matched, and shall not be able to prevail against us.

Hence he is called *the true God*, when he is called *eternal life*,^e to shew that his real Godhead is essential to this title, or that his being the true God is absolutely necessary to his having eternal life *originally* in himself, and (which seems to be more directly intended) to his being eternal life *meritoriously* and *efficiently* to us. Accordingly, 'This 'is the' gospel 'record, that God hath given to us eternal 'life; and this life is in HIS SON,'^f who being the essential Son of God, and so by nature God, was fit, and could not otherwise be fit, to be a fountain of life to us; and therefore it is added, 'He that hath the SON, hath life; and he 'that hath not THE SON OF GOD, hath not life.'^g And throughout this chapter the efficacy of our faith in him to salvation, is laid on this special consideration of him as *the Son of God*, and so the *true God*. 'Who is he that 'overcometh the world, but he that believeth that Jesus is 'the Son of God?—There are three that bear record in 'heaven, the Father, the Word, and the Holy Ghost; and 'these three are one.—This is the witness of God, which 'he hath testified of his Son. He that believeth on the

^b Isa. xxviii. 16. compared with 1 Pet. ii. 6.

^c 1 Cor. iii. 11.

^d Psal. xviii. 31.

^e 1 John v. 20.

^f Verse 11.

^g Verse 12.

' Son of God, hath the witness in himself; he that believ-
 ' eth not God, hath made him a liar, because he believeth
 ' not the record that God gave of his Son.—These things
 ' have I written to you that believe on the name of the Son
 ' of God, that ye may know that ye have eternal life, and
 ' that ye may believe on the name of the Son of God.—
 ' And we know that the Son of God is come, and hath
 ' given us an understanding that we may know him that is
 ' true; and we are in him that is true, even in his Son
 ' Jesus Christ. This is the true God and eternal life.'^h
 His being the *Son of God*, and the *true God*, are used as
 terms of the same import throughout the chapter; and a
 peculiar weight and emphasis is all along laid upon this
 character, as that which secures and gives blessed issues to
 our faith in him.ⁱ Accordingly the present state, and the
 final salvation or destruction of all men, is said to turn
 upon their believing or not believing in him under this
 consideration of him. ' For God so loved the world, that
 ' he gave his only begotten Son, that whosoever believeth
 ' in him should not perish, but have everlasting life.—He
 ' that believeth on him, is not condemned; but he that be-
 ' lieveth not, is condemned already, because he hath not
 ' believed in the name of the only begotten Son of God.—
 ' He that believeth on the Son, hath everlasting life; and
 ' he that believeth not the Son, shall not see life; but the
 ' wrath of God abideth on him.'^k Hence it is the grand
 important design of the gospel-revelation, that ' we should
 ' believe that Jesus is the Christ, the Son of God, and that
 ' believing we might have life through his name.'^l

Yea, at other times the most unexceptionable expressions
 of his supreme Deity are made the representations of him,
 as the object of saving faith. Christ calling himself *Jeho-*
vah, says, ' There is no God else beside me, a just God,
 ' and a Saviour; there is none beside me. Look unto me,
 ' and be ye saved, all ye ends of the earth.' And to shew
 that effectual faith should take its encouragement from him,
 and apply to him under this exalted character, he subjoins,
 ' for I am God, and there is none else.'^m And accordingly
 the genius of that faith is described in the next verses, as

^h 1 John v. 5, 7, 9, 10, 13, 20.

ⁱ Verse 21.

^k John iii. 16, 18, 36.

^l John xx. 31.

^m Isa. xlv. 21, 22.

taking in this highest consideration of him: 'Surely shall
 'one say, In the Lord [Jehovah] have I righteousness and
 'strength: even to him shall men come.'^a And to shew
 the *saving effect* of that faith, he adds,——'In the Lord
 '[Jehovah] shall all the seed of Israel be justified, and
 'glory.'^b In like manner the apostle, speaking of true
 saving faith, represents Christ as the *great Jehovah*, and
 pronounces salvation to them, who with faith call upon
 him under that character. For, having proved by the
 scripture, that 'whosoever believeth on him shall not be
 'ashamed,'^c he gives this farther evidence of it, and expli-
 cation of the object of faith,——'For the same Lord over
 'all, is rich unto all that call upon him. For whosoever
 'shall call on the name of the Lord, shall be saved. How
 'then shall they call on him in whom they have not be-
 'lieved?'^d That this Lord here mentioned is the *great*
Jehovah, and that this Jehovah is *Christ*, hath been shewn
 before. And he being proposed under this *supreme title* to
 be believed on for salvation, for us to expect salvation from
 him, by calling upon his name, and believing in him, as
 one who is *in all respects infinitely less* than the great Jeho-
 vah, seems to be a very rash and adventurous way of acting
 in an affair of such infinite and eternal consequence.

Since then the scripture so frequently inculcates, and
 lays such stress upon our believing in Christ as *God*, or as
the Son of God, (which I have shewn is a denomination of
 him from his supreme Godhead) how hazardous a venture
 must they run, who *depreciate* this his glorious dignity?
 How can they be secure of that 'life and immortality he
 'hath brought to light by the gospel,'^e while they renounce
 that faith which, according to that gospel, is necessary to
 it? And how dismal and irretrievable must their disappoint-
 ment be at last, if after all, Christ should prove to be the
 most high God, and should reject them *then* for their re-
 jecting him under that character *now*, contrary to his plain
 revelation of it, and of its vast importance to ourselves?

But on the other hand, supposing (what I think in itself
 impossible) that we now believe Christ to be greater than
 he really is, yet we are as safe as those who think more

^a Isa. xlv. 24.^b Ver. 25.^c Rom. x. 11.^d Ver. 12, 13, 14.^e 2 Tim. i. 10.

meanly of him, having still *as powerful* a Saviour as they have, and having, as appears plainly to me, much more unforced and plentiful evidence *for* his true divinity, and such as lies more open to common understandings, than that which they pretend to have *against* it. And surely there can be no danger in believing that sense of scripture relating to things of the greatest moment, which best suits the mean capacities of such persons, who, as the same scripture assures us, and the experience of all ages confirms, are by far the greatest number of those that under the enlightnings of the divine Spirit will be eternally saved by its means. *Christ* will never reject us for giving that supreme honour to him, which he himself has expressly demanded from us. And for the same reason, the eternal *Father* will not be offended at it; especially considering that all the divine honour we pay to the *Son* is under the formal consideration of paying it to the *only one Deity*, and secures many glorious attributions to it, which would otherwise be given away from it; and considering that we thereby reflect a *personal* lustre on the *Father*. For by thus honouring the *Son*, we honour the *Father* also; it being the highest glory we can give to that name, to say it imports a relation to such an infinitely perfect Son, as we suppose *Christ* to be. But ‘he
‘that honoureth not the Son, even as he honoureth the Fa-
‘ther, honours not the Father himself,’^a who has sent such a magnificent Son to be our Messiah, and so he becomes obnoxious to the resentments of both.

Nor is there any possible danger in making the most we can of *Christ* with respect to the *dignity* of his *mediatorial* performances, or in our trusting wholly in any of those performances, as our only all-sufficient righteousness for ‘justification of life;’^b since we at the same time maintain, that ‘without holiness no man shall see the Lord;’^c and that a serious earnest pursuit of it in heart and life, is *indispensably* necessary to salvation; though not to justify us before God; yet for many other very beneficial and noble purposes. And therefore even supposing it should prove at last, that we expected *more* from *Christ* and his righteousness, than he will really answer; yet still we shall have *as much* from him, as they who expected less than we do.

^a John v. 31.^b Rom. v. 18.^c Heb. xii. 14.

And we have the same *personal* righteousness as others trust in; yea, we plead for more *spirituality* and *divine agency* in it, than many others either own or concern themselves about. And without all controversy, it will be no *blemish* to our own righteousness, nor any *bar to its acceptance*, that it is over-spread with so much *humility* as to make us own it to be wholly of God, and utterly renounce all trust and confidence in it, that we may gather in our *undivided* dependencies to Christ, and the rich grace of God in him, intending thereby that the true God *alone* shall be exalted in all that we are, have, or hope for. But if it should prove at the great day of account, when ‘we must all appear before the judgment-seat of Christ,’^d that salvation becomes ours no otherwise than through the infinitely perfect righteousness of Jesus Christ made over to us in a way of effectual faith in him, as such a Messiah, who is the most high God as well as man, what a dangerous case are they in, who have never received or trusted in him as such, and shall not have his righteousness to answer for them?

From all this it appears to me, that this doctrine of Christ’s Godhead is of the most concerning moment with respect to our highest and eternal interests. The utmost *safety* lies on this side, and all the *hazard* on the other. According to the nature of things, and the unchangeable constitution of the gospel, none but the *great God our Saviour* can be an *all-sufficient* and *effectual* Saviour to us. It is only as he is such a Saviour, that he ‘is able to keep us ‘from falling, and to present us faultless before the presence of his glory with exceeding joy.’ And therefore, ‘to this only wise God our Saviour, be glory and majesty, ‘dominion and power, both now and ever. Amen.’^e

A P P L I C A T I O N.

Use I. We may hereby see how complete and suitable a Saviour Christ is for us sinful creatures. He being God as well as man, nothing that we want, or are or ever shall be capable of, can be too great for him to obtain and do for us and in us. The most *ignorant* creature may find saving

^d 2 Cor. v. 10.

^e Jude xxiv. 25.

illuminations and infallible guidance in him to eternal life; for 'in him are hid all the treasures of wisdom and knowledge,'^f which he can easily deal out to us as far as is needful for us. The most *guilty* creature may find complete redemption, and everlasting unexceptionable righteousness in him, 'who his own self bare our sins in his own body on the tree;^g and by his one offering hath perfected 'for ever them that are sanctified;^h and whose 'righteousness is unto and upon all them that believe, without difference.'ⁱ The most *weak and impotent* creature may become 'strong in the grace that is in Christ Jesus,^k and 'in the power of his might.'^l so as to 'do all things 'through Christ which strengtheneth him.'^m The most *polluted* creature may have its 'heart purified by faith;^a may be renewed and 'sanctified by faith that is in him,^b 'and receive of his fulness grace for grace.'^c The most *captivated* sinner may be set at liberty by him; for 'if 'the Son shall make you free, ye shall be free indeed.'^d The most *tempted* soul may be succoured by him, whose 'grace is sufficient for us,' and whose 'strength is made 'perfect in our weakness.'^e The most *dejected and disconsolate* soul may find 'a strong consolation' in Christ, 'by flying for refuge to lay hold on the hope set before us,^f 'and in him, though now we see him not, yet believing, 'we rejoice with joy unspeakable and full of glory; receiving the end of our faith, even the salvation of our souls.'^g And they who are groaning under the *complicated* miseries of this burdensome mortal life, may securely depend on this 'Lord Jesus Christ, who gave himself for our sins, 'that he might deliver us from this present evil world, according to the will of God and our Father,^h and never fails them who trust in him, but will 'deliver them from 'every evil work, and will preserve them unto his heavenly 'kingdom,ⁱ that where he is they may be also,^k in a state of consummate blessedness in soul and body for ever. For 'he shall change their vile body, that it may be fashioned

^f Col. ii. 3.^g 1 Pet. ii. 24.^h Heb. x. 14.ⁱ Rom. iii. 22.^k 2 Tim. ii. 1.^l Eph. vi. 10.^m Phil. iv. 13.^a Acts xv. 9.^b Chap. xxvi. 18.^c John i. 16.^d Chap. viii. 36.^e 2 Cor. xii. 9.^f Heb. vi. 18.^g 1 Pet. i. 8, 9.^h Gal. i. 3, 4.ⁱ 2 Tim. iv. 18.^k John xiv. 3.

‘like unto his glorious body, according to the working whereby he is able even to subdue all things to himself.’¹

Here is a Saviour every way worthy of the wisdom of God to constitute for us, and worthy of our fullest trust and unshaken confidence in him. A Saviour *tried* by God and man, and always found to be, as he cannot but be, faithful to him that appointed him, and to all those who commit themselves to him, according to that appointment. A Saviour in whom all the concerns of God’s glory, and the sinners salvation, are jointly and effectually secured; yea, all God’s attributes advanced in our recovery, according to the joyous acclamations of the heavenly host, when they ushered Christ into the world, singing, ‘glory to God in the highest, and peace on earth, good will toward men.’^m And he is a Saviour that cannot but be equal to his great work; one mighty to save; yea, ‘the mighty God,’ who in our nature is become ‘the Prince of peace;’^a One who by his sufferings unto death, and rising with victory over the grave, has gone through all the *difficulty* of obtaining, and now lives in all his state and grandeur, like his great and infinite self, to *enjoy* the glory and the *pleasure* of commanding salvation for us.

II. Let us hold fast the doctrine of Christ’s supreme Godhead, as most important and useful for faith and practice. You have heard some of the plentiful evidence the scripture affords to this truth, and to the great importance of it. Let us therefore abide by the scripture account of it, and not give it up to the subtle artifices of men, as if it was a fable, or an amusing useless conjecture; but hold it fast as a doctrine plainly revealed to a humble mind, and nearly concerning the glory of God, and the invaluable life of our own souls. Let us not be soon shaken from this faith of the gospel, because of some of its inexplicable and incomprehensible mysteries, or because of some puzzling difficulties which may be flung in its way by a superior genius. For what truth must we not part with, if we set it to sale upon those terms? The plainest things in the word of God may be perplexed by the legerdemain of dextrous management. And it is much easier to confound, than it

¹ Phil. iii. 21.

^m Luke ii. 14.

^a Isa. ix. 6.

is to clear its established and well confirmed doctrines, especially in things pertaining to the infinite nature of God. If therefore we have more *prevailing* evidence for Christ's proper Deity than *against* it, and if the *advantage* lies on the side of our evidence, for the glory of God and the good of our own souls, methinks we should be at no loss to determine which side to take. And certainly, we ought to demand the clearest and most convictive scriptural-arguments to the contrary, before we part with a truth so *well attested*, and of such *infinite moment*, to embrace an error so *highly suspicious* in itself, and of such *dangerous consequence* as the denial of Christ's real and proper Godhead appears to be.

It is the *Lord of Glory*, who was crucified, that we should determine to know, if we would not be among them who make his death foolishness; but would have it the wisdom of God and the power of God to our salvation, as the scope of the apostle's discourse on that subject shews. 'We preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but to them that are called—Christ the power of God, and the wisdom of God; because the foolishness of God is wiser than men, and the weakness of God is stronger than men.^a—I determined not to know any thing among you, save Jesus Christ and him crucified—That your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect—which none of the princes of this world knew; for had they known it, they would not have crucified THE LORD OF GLORY.'^b

The true divinity of our Saviour, as he is the Lord of Glory who was crucified for us, is an everlasting security to our faith in him. It cannot miscarry by building upon this Rock. And the keeping this in view will imbolden our entire dependences on him while we live, and when we come to die. This, realized and applied to by faith, will bear us up in all the conflicts of life; will make up an answer to many a charge of law and conscience against us, will silence many a discouraging temptation, and will bring in seasonable relief in the midst of anxious distressing

^a 1 Cor. i. 23, 24, 25.

^b Chap. ii. 2, 5, 6, 8.

fears about our own salvation. And in a dying hour, when the thoughts of immediately appearing before *God the Judge of all* will try our faith, *This* will be its support, and encourage its last acts, whereby it commits the departing soul to Christ, as Stephen did, saying, 'Lord Jesus receive my Spirit.'^c But on the other hand, without Christ's Godhead, I, for my part, should think my faith in him would be vain. And I believe it will be ordinarily found to be true, that when conscience is awakened under a touching sense of sin and the judgment to come, and especially of the near approaches of death, to transmit the soul to that judgment, a bare jealousy, that Christ is not God, will be *cruel as the grave*. This will sensibly shock all its faith in him, strengthen its unbelieving fears, which were too strong before, and plunge it into all the confusion and agonies that the apprehensions of a disappointment in things of the highest and eternal consequence can heap upon it.

And the *practice of all gospel holiness and obedience* stands on this truth. The *principle and exercise of grace* with which we perform true evangelical obedience; the *light* by which we perform it; a great part of the *substance* of the performance; the *end* to which we perform it, that we may 'honour the Son even as we honour the Father,'^d and so may *glorify the Father in the Son*;^e and the *acceptance* of the performance; all depend on the real Godhead of Christ. And if we lay aside or exclude those things from our gospel holiness and obedience, all our pretences to them will be but a lifeless name and empty form, neither well pleasing to God, nor profitable to ourselves. Let us not therefore be children in *spiritual knowledge and grace*; though we ought to be so in *meekness and humility*, and may be so in what is called *rational knowledge*, and may be scornfully despised by some as silly wretches *that know not the law*;^f Yet let us 'henceforth be no more children,' in the *blameable* sense of the expression, 'tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love grow up into him in all things, which is the Head, even Christ; from

^c Acts vii. 59.^d John v. 23.^e Chap. xiv. 13.^f John vii. 49.

‘whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love.’^g

III. Let us, who profess Christ’s name, endeavour never to be ashamed of him, nor a shame to him. He is the ‘great God our Saviour, God over all blessed for ever;’ and therefore is infinitely worthy to be owned by us in that and every other character, which for our sakes he appeared and acted in. However some may deny him *doctrinally* and others *practically*, and so ‘put the Son of God to open shame,’^h let him be honoured in the house of his friends. Let us not be ashamed to own him, but, like those who ‘love our Lord Jesus Christ in sincerity and truth,’ endeavour both *doctrinally* and *practically* to reflect a glory upon his name, and to maintain a *constant* and *heartly*, together with a *professed subjection* to him. Let us not be shy of avowing him as our *God* and *Saviour*; but on all prudent and proper occasions, though in the face of *profaneness* on one hand, and of *derision* on the other, profess our firm adherence to his person, doctrines, ordinances and ways, ‘In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.’ⁱ

But let us not think that our giving into the doctrine of his supreme Godhead, and being zealous for it, is all the honour we owe him; or that a *professional* owning him in his highest character will atone for *practical* abuses of his authority over us; or that it will sanctify or screen an *irreligious* or *immoral* conduct. These are vain delusive and pernicious imaginations, which overthrow themselves, and make up a composition of the most inconsistent monstrous deformities, and to live under their vile influence would be to *cheat* ourselves with barren speculations, and to give the *lie* to our own profession. Yea, this would be to fling the foulest *disgrace* on Christ’s glorious name while we pretend to honour it, and to pay him only a formal *compliment* while we are really acting the *traitor* against him. God forbid

^g Eph. iv. 14, 15, 16.

^h Heb. vi. 6.

ⁱ 2 Tim. ii. 25.

that his name should be in this manner blasphemed through any of us.

Let us therefore on the other hand labour by his grace, to fill up our profession of him with such a continued course of unfeigned faith, love, humility, beneficence, and obedience, as shall ‘adorn the doctrine of God our Saviour in ‘all things,’^k and shew to the world *whose we are, and whom we serve*. This will shed a becoming beauty upon our profession, and so exemplify the power of Christ as *God* in our hearts and lives, as to recommend and strengthen every other evidence of his real Godhead, and in the most winning manner to convince gainfayers that *vital religion thrives* upon this principle. And in this way, we ourselves may comfortably ‘look for the mercy of our Lord Jesus ‘Christ to eternal life,’^l who will make his second appearance ‘in his own glory, and in his Father’s, and of his ‘holy angels,’^m as one that will not *be ashamed of us* then; but *will confess* or own us *in their presence*, and join us to the heavenly host, that we may share in their transports, and bear a part in that melody of joy and praise, which consists in ascribing equal ‘blessing, honour, glory ‘and power to him that sitteth upon the throne, and to ‘the Lamb for ever and ever.’^a

^k Tit. ii. 10.

^l Jude 21.

^m Luke ix. 26. and xii. 8. and Mat. x. 32

^a Rev. v. 13.

F I N I S.

The HOLY SPIRIT a Divine Person:

OR, THE

D O C T R I N E

OF HIS

G O D H E A D

REPRESENTED,

AS EVIDENT AND IMPORTANT,

IN SEVERAL PRACTICAL

S E R M O N S,

On I CORINTHIANS xii. ii.

BY DR. JOHN GUYSE,

AUTHOR OF THE PARAPHRASE ON THE NEW TESTAMENT.

GLASGOW:

PRINTED BY DAVID NIVEN.

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P R E F A C E

THE author of this work has been for many years engaged in the study of the history of the United States, and has been particularly interested in the history of the Southern States. He has endeavored to present a fair and accurate account of the events of the past, and to show the causes and consequences of the various movements of the people. He has also endeavored to show the influence of the various movements of the people on the progress of the country.

It is the author's hope that this work will be found useful to the reader, and that it will contribute to a better understanding of the history of the United States. He has endeavored to present a fair and accurate account of the events of the past, and to show the causes and consequences of the various movements of the people. He has also endeavored to show the influence of the various movements of the people on the progress of the country.

P R E F A C E.

THE *personality* and *operations* of the BLESSED SPIRIT, have frequently been insisted on with good success, to the edification of the church. *Two or three* valuable performances I have likewise seen relating to his *divinity*: but as it appears to me, that there is considerable room to add to them; so I have reason to believe, the generality of thoughtful Christians are desirous of still farther plain and scriptural accounts of this important point, to enlarge and familiarize their acquaintance with the grounds of their faith in it, for the advantage of their own souls, and to enable them ‘to give an answer to every man that asks them a reason of the hope that is in them’ concerning it, ‘with meekness and fear.’^a

I am deeply sensible, that there are many ‘stewards of the mysteries of God’^b much better furnished than myself to be *helpers* of his peoples *faith and joy*,^c with respect to the following subject: but while they, through closer application to other parts of their work, have the less attended to this, the unworthiest of God’s servants may be allowed to try how far his labour may ‘supply this lack of service.’^d And I must own, that of all the considerations, which have been urged upon me to publish these discourses, none has more sensibly over-ruled the self-diffident struggles of my own mind against it, than a growing apprehension that something farther, than I have yet met with of this kind, is very needful, and may, by the blessing of God, be very useful, to establish serious Christians in this part of their faith, and to assist their improvements of it for a revival of the *power of godliness* in these shaking and backsliding days. O when will God ‘send out his light and truth,’^e with such evidence and sweetness, as shall equally affect the

^a 1 Peter iii. 15.^b 1 Cor. iv. 1.^c 2 Cor. i. 24.^d Phil. ii. 30.^e Psal. xliii. 3.

mind and heart; ' That our love may abound yet more
' and more in knowledge, and in all judgment; that we
' may approve things that are excellent, that we may be
' sincere, and without offence, till the day of Christ.'^f

I suppose the principal reason why so *little* has been said by others, for the Deity of the *Spirit*, is, because so *much* has been said for that of the *Son*. The defence of *this* is justly presumed to be a fundamental security for *that*: for the same arguments differently applied, and supported in their application by different testimonies of scripture, serve for *both*; and when we can believe, upon the credit of a divine revelation, that there are *two* persons in the undivided Godhead, the most shocking difficulty is overcome, that lay against our faith that there are *three*.

But as a *distinct opposition* is made to the Godhead of the *third* adorable person of the ever blessed Trinity; so a *distinct proof* of it is become in some degree necessary. And if (as is generally thought) a proof of the proper divinity of the Son will clear the way to that of the *Holy Ghost*; certainly a proof of the proper divinity of the Holy Ghost will, with still stronger evidence, clear the way to, and even *infer* that of the *Son*; because the Holy Ghost necessarily and eternally *proceeds*, and is by a free and voluntary dispensation *sent* from *him*, as well as from the *Father*. Hence my present work, so far as it shall be judged to have any weight, is a farther confirmation of my former on *Christ's Godhead*; and both together evince the entire *doctrine of the Trinity* in the one undivided Godhead, since all are agreed in the Godhead of the *Father*.

The Socinians have commonly used to set themselves against the *personality* of the Spirit, lest the magnificent things spoken of him in scripture should command acknowledgments of his *Deity*, in case they allowed him to be a person; but the power of truth at length prevailed so far as to oblige some of them to *own his personality*. Thereupon they shifted hands, and turned all their attempts *against his Deity*. The last of these is the course now taken by the principal patrons of *Arianizing* schemes. They *own* him to be a *person*, and therefore I thought it less needful to insist much on the proof of *that*: And yet, as his *per-*

^f Phil. i. 9, 10.

sonality is necessary to his proper *being*, *honour*, and *blestness*, and to all our *religious regards* to him, I have said so much about it, as I hope is sufficient to satisfy a humble and impartial mind.

The *method* and *practical design* of the ensuing discourses about the *Godhead of the Spirit*, are the same that I pursued in treating that of the *Son*. The *stating* of this doctrine, its *confirmation* and *importance*, with the *objections* against it, and *improvements* of it ‘to the use of edifying, that it may ‘minister grace to the readers,’^a are managed after the same manner: And therefore, the account I gave of those sermons, in my *Preface* to them, may serve for these. And my concern to accommodate each of these noble subjects, in the best manner I could, to the advancement of *experimental*, *vital*, and *exemplary* religion in heart and life, must be my apology for the *length* to which they are drawn.

The *mediums* by which the divinity of the *Son* and *Spirit* are proved, being mostly the *same*, I was unavoidably led to some of the *same thoughts* in proof of *this*, as were formerly urged for *that*; but, in such cases, I have either offered farther evidence, or but briefly hinted as much as seemed necessary of what had been before insisted on more at large: And when justice to the argument required it, have ventured to make some *references* to those former discourses; not from a fond opinion of my own performance, but that I might trouble the world with as few *repetitions* as possible.

I can pretty well guess what some persons of a *gay* and *sportful* humour will think of the following sheets, if they should fall into their hands: But for their *own sakes* I wish them to be *serious* in their reflections on them, and fairly to consider the *whole* together, as things that at least deserve a *sober* treatment. My principal aim is at the service of persons of another and better character: And if I have any ambition to approve myself to men, it is to those whom I am persuaded *God* most approves of, and to their consciences, only so far as their approvings fall in with *his*: For after all, it is *his* judgment, and not *theirs*, that I must stand or fall by. May I therefore always account it ‘a

^a Eph. iv. 29.

‘ very small thing to be judged of man’s judgment.—He
‘ that judgeth me is the Lord.’^b To him I have looked for
sure guidance and impressive influence in the following
work: What I have done therein, has been, I trust, in the
simplicity of my heart before him; and so far as it agrees
with his unerring word, it is ‘ of the ability which he gave
‘ me;’^c and therefore with him I leave it for patronage and
success.

^b 1 Cor. iv. 3, 4.

^c 1 Pet. iv. 11.

The Holy Spirit a Divine Person, &c.

S E R M O N I.

I COR. xii. 11.

BUT ALL THESE WORKETH THAT ONE AND THE
SELF-SAME SPIRIT, DIVIDING TO EVERY MAN SE-
VERALLY AS HE WILL.

THE principal design of the apostle in this chapter is to represent the excellence of *spiritual gifts*, and to direct their regular exercise to the edification of the church. After a proper introduction to awaken the most serious regard, he speaks of the author of these gifts in such a manner, as shews the peculiar agency of the Spirit as God, to produce them. ‘ Now there are diversity of gifts, but the same Spirit; and there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all^d that have them.

By this *same God, Lord, and Spirit*, we may either understand the *Father, Son, and Holy Ghost*, as personally distinguished from each other; or else, the *Person of the Holy Ghost*, as described by all these characters. These terms are sometimes used as different *personal* denominations, to distinguish the three subsistents in the divine nature; and

^d I Cor. xii. 3, 4, 5.

so are expressive of the Father, Son, and Holy Ghost, as distinct persons from each other. But at other times they are used *essentially* to distinguish the Divine Being from all others; and so they are expressive of the one true God, who is as much a *Spirit*, as he is *Lord* and *God*. For 'God' is a *Spirit*^e by way of eminence and singularity, to the exclusion of all others in that exalted sense of the word: and therefore all these names may be applied to either of the adorable Persons of the Godhead, as there may be occasion to distinguish him from all that are not God. And since these characters are used by way of eminence sometimes *personally*, to denote the distinct subsistences of the Father, Son, and Holy Ghost, and at other times *essentially*, to denote what the Divine Being, is, we are thereby taught that they are distinct persons in such a manner as to be in nature or essence that one God, who alone is *God*, *Lord*, and *Spirit*, in the most eminent sense of those expressions. Now according to these different uses of these terms, we may understand them differently in our context.

1. We may understand them as three personal denominations of the Father, Son, and Holy Ghost. Considering them in this light, the Father's being called *God*, no more excludes the Son or Holy Ghost from being *God*, than the Son's being called *Lord*, excludes the Father or Holy Ghost from being *Lord*; or than the Holy Ghost's being called the *Spirit*, excludes the Father or Son from being in the most eminent sense a *Spirit*. The same may be observed with respect to these appellations, when the apostle says in another place, there is 'one Spirit—one Lord—one God and Father of all, who is above or over all; and through all, and in you all.'^f These three words are here plainly used as personal names of the Father, Son, and Holy Ghost, who are distinguished from each other with a regard to the oeconomy of their actings towards the church. In this oeconomy the Holy Ghost is represented as *one* divine *Spirit*, who by his internal effectual operation animates every member of Christ's mystical body. The Son is represented as *one* *Lord*, from whom, as head of the church, this one *Spirit* comes for that quickning work. And the Father being the first Person in the Godhead, is

^e John iv. 24.

^f Eph. iv. 4, 5, 6.

represented as bearing the first and highest rank in this oeconomy, and therefore is called *one God and Father of all*, that is, of all true believers; for the apostle is speaking of the relation of the church to him, and the consideration we are to have of the Father in this relation, is, that he is the *Father of all* believers, and is *over all*, having dominion over them, and *through all* by his providential management of all their affairs; and *in YOU all*, which restrains it to the members of the church, in whom he is graciously present, and effectually works. But, as it cannot be said that the Father is not *essentially* the *one Lord*, nor the *one Spirit*, but only that he is not the Son, nor the Holy Ghost, who are personally distinguished by those names; so it cannot be said that the Son or Spirit are not *essentially* the *one God*, but only that they are not the Father, who is personally distinguished by that name.

2. By *the same Spirit, the same Lord, and the same God*, in our context, some understand one and the same person of the Godhead, *viz.* the *Holy Ghost*; and so these three names are to be considered as a three-fold denomination of him, to distinguish him from all that are not God. ‘For
 ‘as he is particularly denoted by the name of the *Spirit*,
 ‘which he (the apostle) useth, that we may know whom
 ‘it is that eminently he intendeth, so he calls him both
 ‘*Lord* and *God*, as to manifest his sovereign *authority* in all
 ‘his works and administrations; so to ingenerate a due re-
 ‘verence in their hearts towards him, with whom they had
 ‘to do in this matter. And no more is intended in these
 ‘*three verses*, but what is summed up,’ verse 11. “But
 “all these worketh that one and the self-same Spirit, divid-
 “ing to every man severally as he will.”† And we may
 further observe, that what is ascribed to this *Spirit, Lord,*
 and *God*, is in the words immediately following called *the*
manifestations of the Spirit, which may intimate not only that
 those things are manifestly wrought by him, but also that
 he is apparently that author of them, who was spoken of
 under those *three* names.

Thus the God who is represented as the author of these
gifts, administrations, and operations, is either the Holy Ghost

† Dr. Owen on the Spirit, page 6.

alone; or else is God, inclusive of *all* the divine persons, Father, Son, and Holy Ghost. Accordingly I humbly conceive the *operations*, *administrations*, and *gifts* here mentioned, may be understood as different expressions of the same things under different considerations of them, *viz.* the *spiritual gifts*, which the apostle expressly tells us are the subject of this chapter, verse 1. Now if the Holy Ghost is here spoken of *alone*, as the God who is the author of them, they are *gifts*, as he freely bestows them, and may well be denominated *spiritual* from their immediate author whose personal name is the *Spirit*. They are *administrations* as he deals them out in an agreed oeconomy, according to the gospel, which is called the ‘ministration of the Spirit,’^z and with respect to which he is called ‘the LORD the Spirit:’[†] And they are *operations*, as he works them by his own proper efficiency as *God*. And so, though both they and their author bear different names, yet they are all ‘the manifestation of the Spirit,’ who is also *Lord* and *God*. Or if the Father, Son, and Holy Ghost are here spoken of, as three persons, and yet essentially one God, who is the author of these gifts, then according to the Christian oeconomy, they are *operations* of God the Father through Jesus Christ, who as Mediator *administers* them by the Holy Ghost; and the Holy Ghost *gives* them to us as the next immediate worker of them in us: and so the one energy of the Godhead is put forth by all the divine persons to produce them.

In the next verse we have the end for which God vouchsafes his various gifts, and that is, that every one who has them might profit others by them. They are given not for the private use of the persons who have them, much less for them or their partisans to boast of, or to make them occasions of strife and envy to the troubling and dividing of the church: ‘But the manifestation of the Spirit is given ‘to every one,’^h or to each one that has it, to *profit* others *withal*. As a proof of this, the apostle in the three following verses ranks the gifts of the Spirit into several sorts, and speaks of them in such a manner as shews that *he* is the author of them all, and designs them for that purpose.

^z 2 Cor. iii. 8, 18.

[†] κυριῶ πνευματος.

^h 1 Cor. xii. 7.

‘ For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit: To another faith by the same Spirit: to another the gifts of healing by the same Spirit: to another the working of miracles, to another prophesy, to another the discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues.’¹ And then in our text the apostle sums up altogether, and asserts *that* concerning the whole, which he had been distinctly declaring concerning each particular apart. ‘ But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.’

In these words we have,

1. An ascription of great and god-like works to the Holy Ghost, as the God who performs them. The gifts bestowed are indeed many and various, and may be called by many names, as may the author of them; ‘ But all these worketh that one and the self-same Spirit: they have all but one immediate efficient cause, which is the Holy Ghost. That the Holy Ghost is meant by the *Spirit* in our text, is sufficiently plain from the whole current of the foregoing context, where this Spirit is expressly called *the Spirit of God*, and *the Holy Ghost*, verse 3. and is all along down to our text spoken of as an acting person. He is *one single Spirit*, in opposition to the *multitude* of his gifts, and to *all other spirits* as the authors of them. And he is the *self-same* unchangeable Spirit, in opposition to the *variety* or *diversity* of those gifts. He *worketh* them *all*, not as an instrumental or subordinate cause, but as the principal efficient of them. For the apostle here speaks of the same manner of operation as he spoke of, and useth the same emphatic word to denote it, as he used when he called it the operation of God, verse 6. There he ascribes all these gifts to the energy of the *same God*, *who worketh* them *all in all*,* *i. e.* in all that have them. And here he ascribes them all to the same energy of the *same Spirit*, *who worketh†* them *all*, *dividing* them *to every man* that has them. And this either shews (according to one of the interpretations that has been given of the foregoing context) that the energy of the Spirit herein, is his energy as God. Or (according to the other) that God,

¹ Verses 8, 9, 10.

* *ἐν παντί*

† *ἐνεργῶν*

viz. the Father, and this Spirit exert one and the same energy, and so are in nature and operation one and the same God. Hence,

2. We have the god-like manner in which this Spirit works. Dividing to every man severally as he will. All the diversities of gifts, administrations, and operations, which were ascribed in the preceding verses to *the same Spirit, the same Lord, and the same God*, are *diversified* by this one and the self-same Spirit, who makes all that difference that is in the sorts of those gifts, and in the distributions of them severally. For it seems very observable, that the word here used for *dividing*, hath a peculiar reference to those *diversities* before mentioned, and is the *participle** from which the noun,† there three times repeated, is derived. So that it is as if the apostle should say, whatever *diversities* there are of *gifts* from the *same Spirit*, or of *administrations* from the *same Lord*, or of *operations* from the *same God*, one and the *self-same Spirit* is the divider or distributor of them all; either as that *Lord* and *God* before mentioned; or (according to the other explication that has been given) as he acts undividedly with the Father and Son, and they act together with and by him. Supposing that by *God* and *Lord* before mentioned, we should understand the *Father* and *Son*; yet to secure the *Spirit's equality* in power and operation with *them*, the account of these works begins and ends with him as the giver and worker of them all; and whereas *they* are mentioned but *once*, *he* is mentioned *seven* times as the acting person herein. But if we consider *God* and *Lord* as denominations of the Holy Ghost (according to the other supposition) then *he* is clearly called *God* and *Lord* as well as *the Spirit* that we may know what sort of agent he is in those operations. So that, which ever way we take it, it is plain his acting herein is the *sovereign* and *almighty* acting of God himself.

Hence it is added, *He divides to every man severally*. All and each of these excellent gifts are his distributions; and no man had any of them but from *him*. Yea, and he doth this like the sovereign God, *as he will*. All his dividings of them are acts of his own pleasure and authority, as God; though, according to a *voluntary* dispensation, suitable to

* διαίρων.

† διαρίσας.

the order of his subsistence, he performs them in such a manner that the Godhead, or the other persons of it, perform them by him. On this account, *God* is said to *bear* his servants 'witness, both with signs and wonders, and with divers 'miracles and gifts,'^k or distributions, 'of the Holy Ghost 'according to his own will.'^{*} It is doubtful whether *his own will* here refers to *God*, mentioned in the former part of the verse, or to the *Holy Ghost*, mentioned in the next preceding words: the grammar of the sentence will admit of either. If it is referred to the *Holy Ghost*, as seems most natural, because he is the nearest antecedent, it is as full a testimony as can be to his divine sovereignty in these distributions, and well agrees with what is said concerning it in our text. And if it is referred to *God*, the same sovereignty that is here ascribed to *God*, is in our text ascribed to the *Holy Ghost* in the same sort of distributions, which shews that *his* sovereignty, and the sovereignty of *God* therein, is all *one sovereignty*.

This one and the self-same Spirit is Lord of all his gifts and operations; none can oblige him to them, or control him in them. He herein acts like the great *Jehovah*, who 'doth according to his will in the army of heaven, and 'among the inhabitants of the earth: and none can stay 'his hand, or say unto him, what dost thou?'^l The same sovereign self-sufficient way of acting is ascribed to the Spirit: for 'who hath directed the Spirit of the Lord, or 'being his counsellor, has taught him?'^m He does not behave it in his operations like a dependent being, that waits for orders before he acts; but he manageth according to the counsel of his own will. He distributes or withholds his gifts, when and where, and to or from whom he pleases, and in what manner and to what degrees seems best in his sight. His own will, under the unerring conduct of his own infinite wisdom, goodness, and righteousness, is his rule of acting towards us: he is debtor to none, and is obliged by none, and makes a difference between some and others, not according to their deserts, but according to his own free and sovereign pleasure. 'For who maketh thee 'to differ from another? And what hast thou that thou

^k Heb. ii. 4.^{*} μερισμοῖς^l Dan. iv. 35.^m Isa. xl. 13.

‘ didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?’^a From the words thus explained, we may justly form this observation to be spoken to:

Doct. That the Holy Spirit is the sovereign and almighty God.

That the *Father* is God, none who bear the Christian name pretend to deny. And that the *Son* in his original nature is essentially the same only true God with the Father, I have some time ago, I hope, sufficiently proved. And as we who believe thus far, do generally profess to believe that the *Holy Ghost* is another divine person in the same undivided Godhead, we ought to be concerned for his honour as much as for the Father’s and Son’s. And we need to have our faith directed and settled in this point, especially in an age, wherein he and his operations are unworthily treated by some, and profanely derided by others. That therefore the *Holy Ghost* is one God with the Father and Son, or that he together with them is the sovereign and Almighty God, is what I now intend, by his assistance, to consider in the most plain and practical manner I can to your advantage. In the management of this design, I shall attempt *three* things, with their *application*, as I did in my former discourses on Christ’s Godhead.

I. Explain the doctrine in several PROPOSITIONS.

II. Confirm it.

III. Shew the importance (which will be also to shew the usefulness) of it.

I. I shall endeavour to explain the doctrine, viz. That the Holy Spirit is the sovereign and Almighty God.

By explaining the doctrine, I do not mean an explanation of the *manner* of the procession and subsistence of the Holy Ghost as a distinct person in the adorable Godhead. This is generally allowed on all hands to be inexplicable. It is only the *reality* and *necessity* of these things that we are concerned about, or can be satisfied in, according to the scrip-

ture. Therefore all the explication I aim at, is only by orderly steps to represent with evidence what I take to be proper to settle our thoughts about the *person* and *deity* of the Holy Ghost according to my meaning in the doctrine, and to clear our way to a more enlarged proof of it. And this I shall humbly essay in the following PROPOSITIONS.

PROP. I. The Holy Spirit is a person.

Gifts and *graces* are not the Spirit of God, but are distinguished from him as effects from their cause. The apostle, speaking of spiritual gifts in our context, represents the Holy Ghost as the *giver* and *worker* of them. And therefore, though he is likewise a gift, as Christ also is, who is generally allowed to be a person; yet the Spirit himself cannot be the gifts which he is the author of. In like manner the apostle giving a summary account of *graces*, speaks of them as the *fruits* of the Spirit, and so distinguisheth them from the Spirit himself. 'The fruit of the Spirit is love, joy, peace, &c.^b And the fruit of the Spirit is in all goodness, righteousness, and truth.'^c Ordinary gifts and graces reside as qualities in us, and on that account are called ours; but the Holy Ghost is the agent in us who produceth these qualities: he is a Being entirely distinct from us, and is not called *our* Spirit nor can be so called, in any other sense than that in which God is called our God. We often read of our light, knowledge, faith, hope, love, &c. but never *our spirit*, meaning the Holy Ghost.

Nor is the Holy Ghost barely the *virtue* and *power* of God exerting itself in divine operations. Admitting that he is called *the power of the Highest*, when the angel said to the virgin, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee;^d this is no proof against his being a person. For *Christ* is truly called 'the wisdom and power of God;^e and Simon Magus was blasphemously called 'the great power of God;^f and yet undoubtedly they were both persons. The Holy Ghost's coming upon the *virgin*, is called the power of the Highest overshadowing her, not to denote that the power of the Highest is his peculiar personal cha-

^b Gal. v. 22.

^c Eph. v. 9.

^d Luke i. 35.

^e I Cor. i. 24.

^f Acts viii. 10.

rafter, whereby he is distinguished from the other persons in the Godhead; for that was before expressed by his being called the *Holy Ghost*. But this additional character denotes the essential property of his being, and the principle of his operation, that it is no other than the infinite power of God, or that the power he put forth in forming the human nature of Christ, is the power of the Highest himself. Accordingly this power of God by which the Holy Ghost acts, is at other times called the power of the Holy Ghost himself, which plainly distinguisheth him in his personality from his power, as his essential attribute. Thus the apostle speaks of 'abounding in hope, through the power of the Holy Ghost,' and of 'mighty signs and wonders by the power of the Spirit of God,'^s and Jesus returned in the 'power of the Spirit into Galilee.'^h Now to suppose that the Holy Ghost is only the power of the Highest, is according to these texts to say, that all the things there mentioned, were done by the power of the power of the Highest, which is to force a very harsh and uncouth interpretation upon them. He therefore must needs be a person who puts forth this power.

By a *person* I mean an *understanding voluntary agent*. This is what we usually apprehend by the word *person*, and this the scripture represents the Holy Ghost to be. What grounds we have to use this term in this case, and how his being a person may be conceived of, consistently with his being *one* in nature or essence with the Father and Son, may be more properly considered when we come to speak of that *oneness*. I am now only to shew that he is an *intelligent voluntary agent*, which is the idea intended by this word. Therefore,

1. He has an understanding, and so is an intelligent agent. Thus the apostle clearly represents him: 'The Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.'ⁱ He searches and knows di-

^s Rom. xv. 13, 19.

^h Luke iv. 14.

ⁱ 1 Cor. ii. 10, 11, 12.

vine things, and reveals as much of them as is known to others, as the spirit of a man knows human things, and discovers them to others. He is often said in an *active* manner to *reveal* the things of God, to *teach*, *instruct*, and *guide* us, and to *lead us into all truth*, and he who actively doth this, must be himself an intelligent person, knowing what he says, and how to convey it to others. Hence the apostle speaks of ‘the mind of the Spirit,’^b meaning the Holy Ghost, which is a form of speech proper unto persons.

2. He has a will, and so is a voluntary agent. This our text expressly ascribes to him, as to one that ‘divideth to every man severally as he WILL.’ It is not by force or constraint on one hand, nor by necessity of nature on the other, that he distributes his gifts, but according to the freedom of his own will, as was shewn in the explication of the words. Accordingly many passages relating to his work, in pursuance of Christ’s exaltation, are properly rendered, *He will*, as ‘he WILL reprove the world of sin; ‘he WILL lead you into all truth, and he WILL shew you ‘things to come.’^c And many others which are rendered *he shall*, might as well be rendered *he will*, and are to be understood as denoting acts of his will, as well as certain futurities and matters of promise. Thus the like passages are to be understood when they respect the actions of the Father and Son, as when Christ says, ‘Now is the Son of ‘man glorified,—God SHALL also glorify him in him- ‘self, and SHALL straightway glorify him:’^d and he SHALL ‘give you another Comforter:’^e and I SHALL shew you ‘plainly of the Father.’^f None can doubt but these expressions signify the acts of their will; and why should not the same forms of speech, when used (as they commonly are in the same context) with respect to the Spirit, signify the same in him? His having an *understanding* and *will* are plainly intimated together, when the *apostles*, *elders*, and *brethren*, speaking of the *decrees* at Jerusalem, said, ‘It seemed ‘good to the Holy Ghost, and to us.’^g The Holy Ghost is there spoken of as an understanding voluntary agent, as much as the members of that assembly themselves. And

^b Rom. viii. 27.

^c John xvi. 8, 13.

^d John xiii. 31, 32.

^e John xiv. 16.

^f Chap. xvi. 25.

^g Acts xv. 23, 28.

if *its seeming good to them* denotes that they were persons, *its seeming good to him* must denote that he is a person too, whose *judgment* and *will* were the rule of theirs in those critical determinations. Hence,

3. He acts in a personal manner, like one who has an understanding and will. Sometimes he is said to *come* to the disciples, in opposition to Christ's personal departing from them. 'If I go not away the Comforter will not come to you; but if I depart I will send him to you: and when he is come, he will reprove the world of sin, and of righteousness, and of judgment.'^h At other times, he is said to 'teach us, and bring things to our remembrance.'ⁱ At other times to *speak* unto us. 'The Spirit said to Philip, go near, and join thyself to this chariot.'^k And as the prophets in the church at Antioch, 'ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them, and they were sent forth by the Holy Ghost.'^l What manner of speaking and conduct can assure us that any one acts as a person, if this does not assure us that the Holy Ghost acts as a person? His furnishing the officers of the church with gifts, which are spoken of at large in our context as things distinct from himself, and freely dispensed by himself; his 'bearing witness with' believers 'spirits, that they are the children of God;' and his 'helping their infirmities, and making intercession for them,'^m together with multitudes of other passages of the like personal strain, clearly speak the same language.

I might further urge his *appearances* in visible representations, though his own nature is invisible. Particularly at Christ's baptism, 'The Holy Ghost descended in a bodily shape like a dove upon him.'^a This descending like a dove, may probably respect the *manner* of his descending, rather than the *form* in which he descended: a dove was reckoned an emblem of the Holy Ghost by the ancient Jews, and therefore (as some have observed) in allusion to that it is said, 'the Holy Ghost descended in a bodily shape,' gently hovering over Christ, and 'lighting on him,'^b just as a dove useth to do when it lighteth upon

^h John xvi. 7, 8. ⁱ Chap. xiv. 27. ^k Acts viii. 29. ^l Chap. xiii. 1, 2, 3.

^m Rom. viii. 16, 26.

^a Luke iii. 22.

^b Matth. iii. 16.

any thing. Accordingly this bodily shape might be some form of a *bright cloud* that *overshadowed* Christ, as it did when the words spoken from heaven together with this appearance, were repeated in his *transfiguration*:^c this cloud is generally supposed to have been like the *shechinah*, in which the *Jehovah* of Israel used to appear to them of old. With respect to that, as it appeared to Moses, it is said, 'The Lord descended in the cloud;'^d and with respect to this appearance of the Spirit, it is said, 'The Holy Ghost descended in a bodily' or visible 'shape.' And by the way, supposing that these appearances were alike, they carry a strong intimation that the Spirit who descended in this luminous body upon Christ, is (if not the same person, yet) essentially that *Jehovah* who descended in a cloud of glory of old; because that manner of appearance was peculiar to the only *Jehovah* as the symbol of his own presence. But to return, this *shape* or *form*, in which the Holy Ghost appeared, whatever it was, was no more the essence of the Holy Ghost, than that *shechinah* was the essence of *Jehovah*, who descended in it. But as none doubt, but he who made that appearance in the *shechinah* was a person; so there is no reason to doubt, but the Holy Ghost, who made this appearance in a corporeal shape at Christ's baptism, is a person too. The Holy Ghost likewise appeared to the disciples on the day of Pentecost in the form of 'cloven tongues, like as of fire, and it sat upon each of them.'^e The phrase here used is different from that, which expresses the Holy Ghost's *descending like a dove*, in the passage before recited: there it is *like* or * *as a dove*, and so it is likewise expressed by the evangelists Matthew and Mark; but here it is † *like as of fire*; which difference in the phrase some critics tells us, imports, that *this* appearance was in the form of fire; and that that was not in the form of a dove. By this appearance of *cloven tongues*, the Holy Ghost represented visibly *without*, what was the nature of those gifts, which he then filled them with by his operation upon them *within*, as the next words intimate, 'And they were all filled with the Holy Ghost,

^c Matth. xvii. 5.^d Exod. xxxiv. and Numb. xi 25.^e Acts ii. 3.

* ὡς πτερόν

† ὡς πῦρ

‘and began to speak with other tongues, as the Spirit gave them utterance.’^f

It might be still farther insisted on, that he is spoken of as one, who is *tempted*, *blasphemed*, and *rebelled* against, and speaking after the manner of men, *is vexed* and *grieved*. These expressions concerning him are familiarly known. And Ananias was said to ‘lie to the Holy Ghost,’ which is called a ‘tempting the Spirit of the Lord,’^g because he thereby made a distrustful trial of his wisdom to discover the fraud, when he acted the cheat in pretending that the part of the price of his possession, which he laid at the apostles feet, was the whole for which he sold it; but there can be no tolerable sense in saying, that he attempted to deceive the Holy Ghost, or told a lie to him, if the Holy Ghost is not a person. To suppose that all these things are spoken of and applied to something that is not a person, but a bare virtue, power, or quality, is to commit the most manifest violence upon those many texts which thus speak of *him*, and on the plain scope of the contexts, where several of them are found. Yea, his very name, viz. *the Spirit*, supposing it to be used in a proper sense, must needs import him to be a person. For where there is a proper *spirit*, there is a proper *person*, or free intelligent agent. And therefore to suppose that he is not such an one, is likewise to suppose that he is not *properly* a Spirit, notwithstanding the *frequency* and *eminency* with which the scripture gives him that title. But Christ plainly intimates, that he is properly both a *Spirit* and a *person*, when he calls him *the Spirit of truth*, and at the same time speaks of him by a *masculine* pronoun.^h And his being called the *Comforter*, or the *Paraclete*, bespeaks such a character, and such acts, as can belong to none but a person.

Several of the things I have but briefly hinted, are such as cannot without the greatest absurdity, be applied to any but a person: and though sometimes the scripture may apply others of them to that which is no person; yet, either the nature of the things themselves, or some other places shew, that in such cases they can be only spoken in a *figurative* sense, and so we are easily secured from mistakes with respect to them. But these things are constantly ap-

^f Acts ii. 4.

^g Chap. v. 3, 9.

^h John xvi. 13, 14.

plied to the Holy Ghost, without any intimations from the nature of the Spirit, or from scripture interpretation, that they ought to be understood as *figurative* expressions, so that we have no reason to take them otherwise than in a *proper* sense, to denote his *personality*. And surely if they were not indeed so to be understood, we should have been some where *clearly* informed of it, that we might not be unavoidably led into such fatal mistakes, as we are by those numerous passages of a personal strain, if he really is not a person. But this is so far from being the case, that on the other hand when any thing is said concerning the Spirit, which looks inconsistent with his being a person, a metaphor usually shews itself so obviously, that it is next to impossible not to discern it. Hence the evidence of his personality is so strong, that many of the most stiff opposers of his Deity have been forced to own him to be a person, as several of the most considerable among them do at this day. For this reason I have contented myself with the briefer hints upon this point; as also because most of the proofs I am to give of his *Deity* will be a farther confirmation of it. And indeed I am prone to think, that a bare reading of our text and context, and several other passages of scripture which speak of him, are sufficient to satisfy an unprejudiced attentive mind, that he is usually spoken of under personal characters. Hence,

PROP. 2. He is a distinct person from the Father and Son.

The Spirit, considered as a person, is not the Father, as the Father; nor the Son, as the Son. Or, the *person* of the Spirit, is not the *person* of the Father or Son. In whatever sense these *three* are *one*, they are *distinct persons* from each other. The Spirit's *relation* to the Father and Son, and his *proceeding* and *coming* from them, and being *sent* by them, sufficiently prove this. Hence they are very often mentioned together in such a manner as shews, that the Holy Ghost is spoken of as a person, as much as the Father and Son, and is as such distinguished from them. Thus for example, Christ says, 'I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth. But the Comforter, which is the Holy Ghost, whom the Father will send in

‘ my name, he shall teach you all things, &c.ⁱ And when
 ‘ he, the Spirit of truth is come, he will guide you into all
 ‘ truth.——All things that the Father hath are mine: there-
 ‘ fore said I, that he shall take of mine, and shew it unto
 ‘ you.’^k And the apostle speaks of ‘ the grace of the Lord
 ‘ Jesus Christ, and the love of God,’ viz. the Father, ‘ and
 ‘ the communion of the Holy Ghost.’^l And he tells us,
 that ‘ through him (Christ) we both (Jews and Gentiles)
 ‘ have an access by one Spirit to the Father.’^m Not to
 mention many other texts that might be quoted, I shall
 only add Christ’s commission to ‘ baptize in the name of
 ‘ the Father, and of the Son, and of the Holy Ghost.’ⁿ
 Nothing can be plainer to me, than that in these, and such
 like places, the Holy Ghost is represented as one, who has
 a subsistence distinct from the Father and Son. Hence,

PROP. 3. His distinct subsistence from the Father and Son is by an eternal necessary proceeding in an inconceivable manner from them.

Let us consider this proposition by parts.

1. The Holy Ghost’s distinct subsistence is by his proceeding in an inconceivable manner from the Father and Son.

The *manner* of his proceeding cannot but be incomprehensible to us, because it is a proceeding in an incomprehensible nature; and wherein it differs from the eternal generation of the Son, any farther than as one is only from the Father, and the other from the Father and Son, is impossible for us to determine, and presumptuous to attempt. And how the Father, Son, and Spirit stand originally and internally related to each other, may possibly be a thought too big ever to be taken in by a finite mind in its most exalted enlargement. But as the personal property of the Son, denoting *his* distinct subsistence, is expressed by his being *begotten*, so the personal property of the Holy Ghost, whereby his peculiar subsistence is denoted, is expressed by his *proceeding*. He is ‘ the Spirit of truth, who PROCEED-
 ‘ ETH from the Father.’^b That which proceeds from another, must be some way distinct from that, from which it

ⁱ John xiv. 16, 17, 26.

^k Chap. xvi. 13, 15.

^l 2 Cor. xiii. 14.

^m Eph. ii. 18.

ⁿ Matth. xxviii. 19.

^b John xv. 26.

proceeds; and this proceeding being made a personal character, to denote the relation which the Spirit bears *ad intra* to the Father and Son, it is apparent that it is by *this*, that he has his personal distinct subsistence from them. He is never said to be *created*, *made*, or *produced*, as if he was a divine *effect*, or was *passive* under divine operation; but he is spoken of *actively*, as *proceeding*: he *proceedeth*, says Christ, *from the Father*.

Though it is only said, he *proceeds from the Father*; yet it is not said he *proceeds ONLY from the Father*, nor, I conceive is it to be understood exclusive of the Son, who in the same verse speaks of his own sending him, ‘whom I will send to you from the Father.’ The Son’s sending the Spirit by gracious dispensation has been usually allowed to suppose his antecedent eternal procession from him; even as the Father’s sending the Son at his incarnation, supposes his being eternally begotten of him. And it is indeed very incongruous to suppose that the Son should have the power of sending the Spirit, unless the Spirit is originally related to him as his Spirit; but how he should be *so* related any otherwise than by what is called his proceeding from him, is what I could never yet learn. The actings of the divine persons are according to the order of their subsistence, and their original relations to one another are sometimes shadowed out by the manner of their actings towards us: accordingly Christ’s *breathing* on the disciples, when he said to them, ‘receive ye the Holy Ghost,’^c seems to intimate, among other things, that as his breath really proceeded from him in his human nature; so the Spirit as *really*, though in an infinitely different and inconceivable manner, proceeds from him in his divine nature: or else, that as the temporary effusion of the Spirit is from him, so is his eternal proceeding too. Hence he is spoken of as bearing the same relation to the Father and Son. He is the *Spirit of the Son*,^d as well as of the Father. ‘Because ye are sons, God hath sent forth the Spirit of his Son into your hearts.’^e At other times he is called the *Spirit of Christ*; thus the apostle speaks of ‘the supply of the Spirit of Christ.’^f And he is called the Spirit of Christ in such a manner as intimates to us, that it is not barely

^c John xx. 22.^d Eph. iii. 14, 16.^e Gal. iv. 6.^f Phil. i. 19.

on the account of Christ's having the Spirit without measure in his human nature, or having the dispensation of the Spirit in his hands, as Mediator: but on the account of his eternal relation to him in his divine nature. For he is not only called the *Spirit of the Son*, which is a denomination of Christ from his divine nature, as I have formerly shewn; but he is likewise called his Spirit before his incarnation; for the apostle speaking of the Old Testament prophets, says, they 'searched what, or what manner of time, the Spirit of Christ which was in them did signify, when it,' or he, 'testified beforehand the sufferings of Christ, and the glory that should follow.'^g

Christ, in a discourse about sending the Spirit to glorify him, says, 'All things that the Father hath are mine.'^h The expression is as full and comprehensive as can be with respect to *all* that the Father hath. But if the Spirit is not originally the Spirit of Christ, necessarily and eternally proceeding from him as well as from the Father, he would surely have qualified this expression, and excepted the Spirit from those *all things*. But he is so far from doing this, that on the other hand, he makes his joint interest in *all* that the Father hath, the ground of his sending the Spirit, which imports that he is included in those *all things*, 'Therefore said I, that he shall take of mine, and shall shew it unto you;' *q. d.* he shall come as my Spirit to display my glory. Furthermore, Christ does not say all things that the Father hath are *given to me*, as if he had them only by dispensation, or *shall be mine* when I shall be exalted, as if they were only the reward of his sufferings: but he speaks of them in magnificent strains like a present absolute proprietor, and speaks of himself like a copartner with the Father, as one that has the same original right to them and interest in them, as the Father has. And hence the *Spirit of Christ*, and the *Spirit of God*, are used as terms of the same import, which shews at once, that Christ is God, and that the Spirit is called his Spirit, on the account of his relation to him as *God*. 'Ye are not in the flesh, but in the Spirit, if so be that the SPIRIT OF GOD dwell in you. Now if any man have not the SPIRIT OF CHRIST, he is none of his.'ⁱ When he is called the Spirit

^g 1 Pet. i. 11.^h John xvi. 15.ⁱ Rom. viii. 9.

of God, the term *God* in such passages may be sometimes taken personally for the Father, or for the Father and Son, as the circumstances of the context direct; and accordingly *the Spirit of God* is a personal character to distinguish the Holy Ghost from the Father and Son, and from all created spirits, as *the Son of God* is a personal character to distinguish *the Logos* from the Father and Holy Ghost, and from all mere creatures. Thus when we are told 'the Spirit of God moved upon the face of the waters,'^a the word *God* may be there understood as denoting both the Father and Son, since the Son as well as the Father is the God, 'by whom all things were made that are made.'^b Hence,

2. This proceeding of the Holy Ghost from the Father and Son is an ETERNAL emanation.

Though the effusion of the Spirit in his gifts and graces (which may be called his secondary coming forth from the Father and Son) began in time; yet that proceeding, by which he has his subsistence, is never spoken of as having any beginning or end, but as one continued emanation, always and unchangeably the same. The Old Testament assures us of his existence all along, even from the first creation of all things. He is that 'Spirit of God, who moved upon the face of the waters in the beginning;' and afterwards spoke in all the prophets. And yet, when in the fulness of time Christ came into this world, he then spoke of the Spirit's proceeding as a *continuing* thing. Speaking of his mission he useth the future tense, 'Whom I WILL send unto you from the Father.'^c But speaking of his existence, he useth the present tense, 'Even the Spirit of truth, which PROCEEDETH from the Father.' This intimates to us, that the eternal abiding duration of this Spirit is the same with that of the great Jehovah, who describes his own permanent eternal being, not by any thing *past* or *future*, but by a *present I AM*. 'I Am that I Am.'^d In like manner Christ speaking of the Spirit, does not say he *hath* proceeded, or *will* proceed; but he *proceedeth*, or is proceeding permanently, without beginning, interruption, alteration, or end.

Hence he is expressly called the *eternal* Spirit, by whose extraordinary influences, the man Christ Jesus freely offered

^a Gen. i. 2.

^b John i. 1, 3.

^c Chap. xv. 26.

^d Exodus iii. 14.

himself a sacrifice, 'Who through the eternal Spirit offered himself without spot to God.'^e It appears very evident to me, that by *the Spirit* is here meant *the Holy Ghost*. For he is distinguished from *Christ*, who offered himself, and from *God*, viz. the Father, to whom most immediately that offering was made; and the Holy Ghost's concernment in this great transaction, is represented by the assistance he gave to the human nature of Christ therein. This phrase, *through the Spirit*, is commonly used to signify through the *influence* or *assistance* of the Holy Ghost; nor do I know that it is ever used in any other sense throughout the scripture. Thus believers are said 'THROUGH the Spirit to mortify the deeds of the body;'^f and 'THROUGH the Spirit to wait for the hope of righteousness;'^g and to 'obey the truth THROUGH the Spirit.'^h It is obvious at first sight, that *through the Spirit* in these, and several other places which might be named, signifies *through the assistance* of the Holy Ghost. And so Christ, considered in his human nature, offered up himself a spotless sacrifice to God *through the Spirit*, or through the *unmeasurable influences and assistance* of the Spirit, qualifying him for it, exciting him to it, and actuating every suitable grace to the most exalted exercise in it. Now, this Spirit is stiled the *eternal Spirit*; and I think the word *eternal*, when it is mentioned as the *property of a person*, is never used of any but of God himself. 'His name is from everlasting,'ⁱ as well as to everlasting; and therefore *eternal* or *everlasting* is made his peculiar title to express his permanent being without beginning or end. No intelligent being besides him, ever bears this name. Though angels and saints will have an endless never-ceasing existence, and are said to live *for ever*; yet where do we ever read of an everlasting or *eternal angel*, *eternal saint*, or *eternal soul*, or of any *eternal spirit* besides this? And the word here used to express the *eternity* of this Spirit, is the same as is used to express the eternity of the only true God, who is called *the everlasting* or *eternal God*.^k

His very name, *the Spirit of God*, intimates his co-eternal existence with the Father and Son. There never was a time when it could be said the Spirit *was not*; nor is there

^e Heb. ix. 14.^f Rom. viii. 13.^g Gal. v. 5.^h 1 Pet. i. 22.ⁱ Isa. lxiii. 12.^k Rom. xvi. 26.

the least intimation in scripture that he ever *began* to be; or that God, *viz.* either the Godhead, or the Father, or Son, ever were without the Spirit. There is no more account of the beginning of his days, than of the end of his years; nor any more account of either of them, than there is of those of the Deity itself, or of either of the other adorable persons in it; so that it may be said to him, as well as to each of them, 'Even from everlasting to everlasting thou art God.'¹ Hence,

3. This eternal proceeding of the Spirit is a NECESSARY emanation.

His subsistence is never spoken of as the effect of the will of the Father or of the Son, as all created beings are. The most excellent of these beings owe their *all* to the will of God: for with respect to them it is said, 'He commanded, and they were created: he hath also established them for ever and ever: he hath made a decree, which shall not pass.'^m All, that are not God, are under infinite obligations to him for all the being, excellencies and blessedness they are possessed of: 'For of him, through him, and to him are all things, to whom be glory for ever and ever.'^a This shews they derive from him by a free act of his will, which might have for ever refused to have commanded them out of nothing. But the Holy Ghost is never spoken of as any way obliged to the Father or Son for his being or subsistence; and this shews that *his* is as necessary as *their's*; or, that his proceeding from them could no more be avoided, than they could avoid being what they themselves are. Hence he is called the *Spirit of God*,^b by way of peculiarity, in allusion to the *spirit of a man*, which may denote the necessity of this Spirit to the Godhead, or to the Father and Son; as the spirit of a man is necessary to the existence of a man. As no man can be a man without the spirit of a man within him; so, as far as the scripture has informed us, and as far as we can conceive according to the accounts it has given us, God cannot be God without the Spirit, any more than without the Father or Son; and they can no more subsist without him, than he without them.

¹ Psal. xc. 2.

^m Psal. cxlviii. 5, 6.

^a Rom. xi. 36.

^b 1 Cor. ii. 11.

The *eternity* of his proceeding from them, is a strong implication of the *necessity* of it; for it has hitherto been generally received as a maxim of truth, that *what always was, could not but be*. If therefore the Holy Ghost's subsistence is by a proceeding co-eternal with the Father's and Son's, as I have shewn it is, it must needs be as necessary as either of their's. A faint illustration of this we have in coeval emanations, such as *heat* from *fire*, and *brightness* from the *sun*, or from any luminous body. These have a *necessary* coexistence, and cannot be separated from one another. Why then should not the coeternal procession of the Spirit be as necessary too?

Nor is the *voluntariness* of this procession any objection against its being necessary. As both they, from whom he proceeds, and he who proceeds from them, are all intelligent and infinitely excellent persons, they cannot but approve of all that necessarily belongs to the perfection and glory of the Deity; and therefore that which is in this respect voluntary, fully consists with its being necessary. * Thus the Father *knows himself* necessarily, and yet voluntarily, that is, with an infinite *approbation* of his will, though not by the *power* of his will. All his perfections are *necessary*, and yet he is *willingly* perfect; yea, he exists necessarily, and yet none can say but that he exists in this sense voluntarily. The same may be said with respect to the eternal generation of the Son, and procession of the Holy Ghost. The proceeding of the Holy Ghost from the Father and Son, is with the *approbation* of their will, though not an effect produced by the *power* or by any act of their will. Nay, I think they are never spoken of as *active* with respect to the *proceeding* of the Holy Ghost himself, though they are with respect to his *mission* according to dispensation. It is likewise with the approbation of the Holy Ghost's will, who is spoken of actively as one who *proceedeth*;^c but this is no more inconsistent with the necessity of his proceeding, than the willing active subsistence of the Father himself is inconsistent with the necessity of it. Hence,

* *Vid.* Dr. Waterland's Vindication of Christ's Divinity, p. 126, &c.

^c John xv. 26.

PROP. 4. As the Holy Ghost eternally and necessarily proceeds from the Father and Son, he is a divine person, one in nature with them.

Though the word *person*, as applied to finite creatures, and according to the notions our acquaintance with them has given us of it, denotes an individual being, or one who has a substance of his own, distinct from all others; yet when we speak of persons in an infinite nature, we must regulate our notions of them only by the scripture, and understand that *term* in such a manner as agrees with the *unity* of the Godhead, which Godhead is the undivided nature or essence of Father, Son, and Holy Ghost. These three are on one hand often represented as one divine Being, in the attributions of the very same *incommunicable* titles, perfections, works, and worship of the Deity, equally to them all, as is to be proved under the next principal head: and yet on the other hand, they are spoken of under such distinctions from each other, as we use to apply to three distinct persons; and therefore the word *person* seems to be the properest word we have to express those three distinctions by. And the use of this word in this case is countenanced by the Son's being called, in his distinction from the Father, 'the express image of his person.'^d

How, or in *what manner* three persons can distinctly subsist in one undivided nature, so as that each of them should have the whole divine nature in him, is freely allowed to be altogether inconceivable by us: * but this is no more a proof against its being fact, than the inconceiveableness of the *manner* how the whole divine Being, and all its essential attributes are always at once entirely in heaven, and on earth too, is a proof against God's omnipresence. Though such omnipresence may seem impossible to us, yet we must allow it to be real, it being the most monstrous and absurd notion of God to suppose, that only a *part* of God, a part of his being, a part of his attributes, is in heaven, and another *part* of God is on earth. And if we must believe the puzzling incomprehensible in one case, why should we startle at it, and for that reason alone reject it in the other? Though *separate* persons, (as all finite intelligences are) are

* *Vid.* Dr. Waterland's Vindication, p. 171, &c. and 294.

^d Heb. i. 3.

so many separate beings; yet I cannot see any contradiction in saying, that three infinite persons, who are so essentially and undividedly united as not to have a *separate* existence from each other, are one Being, because it is in different respects that they are *three*, and that they are *one*. Nor doth this make a *fourth* intelligent agent, because this one divine intelligent Being has no other existence, or intelligence, or agency, than what it has in those three persons.

That the Holy Ghost is a person distinct from the Father and Son, has been already proved. And that he is a divine person, who is *one in nature* with them, seems very plain from the *eternity* and *necessity* of his proceeding from them. For necessary and eternal existence is the first notion of the Deity; nothing but God can have such existence, and whatever has such existence cannot but be God: for otherwise there would be something necessarily and eternally besides God, whether he would or no; something which he could not by his absolute omnipotence possibly prevent from being, nor can ever make cease to be. But to say this, is both to ungod him, and to set up another god besides him. Since then the Holy Ghost is an eternal necessary emanation not from the *Godhead*, or from the *nature* of God; but from the other *persons* in that nature, his nature must be the same with the Father's and Son's from whom he proceeds, or else there must be more proper divinities, or more eternally and necessarily existing natures than one: for to suppose that his *person* is necessary and eternal, and that his *nature* is contingent and temporal, is the first-born of all contradictions. And if his nature is necessary and eternal, what nature can that be, but the one divine nature?

The three persons of the Godhead cannot be *predicated* or affirmed of one another; that is, *The Holy Ghost* cannot be called *the Father*, or *the Son*, or be described by their *personal* properties; nor can *the Father* or *Son* be called *the Holy Ghost*, or be described by his personal property. The scripture never thus interchangeth their names or personal properties, which shews that they are *distinct persons*. But *God* can be, and is predicated of them all, that is, the *essential* names and properties of God may be called the names and properties of each of those persons, and they are in scripture applied to, and affirmed of the Spirit, as well as of the Father and Son, as is hereafter to be proved.

This shews that their nature or *essence is one and the same*: for if their nature or essence was distinct from each other, as their persons are, the names and properties that belong to the essence of one, could no more be the names and properties of the other, than the personal names and properties of one, can be the personal names and properties of the other. As a father and son cannot bear the distinguishing relative names and properties of each other, but both bear the common name *man*, and have the properties essential to man, which shews their persons are distinct, and yet that they have the same common nature. So the personal names and properties of Father, Son, and Spirit, being distinguishing names and properties of relation, they cannot bear them interchangeably, but they all bear the name *God*, and have the properties essential to God, which shews their persons are distinct, and yet that they have the same *individual* nature of God, since that nature is undividedly *one*. It is only the sameness of nature (as far as I see) that can be the ground of attributing to the Holy Ghost those names and properties which belong only to that nature, and are incommunicable to any other. That these are ascribed to him, will, I hope, sufficiently appear when we come to the proposed proof of his divinity; in the interim, I shall here only observe, that the name *Jehovah*, which I shall then shew belongs to him, is a name expressive of the *nature* of the only true God, as it signifies *necessary* existence, and *being* itself. If then this name doth indeed belong to the Holy Ghost, he cannot but be a divine person whose nature is no other than the divine nature, because *this name* signifies *that nature*, and is on that account the incommunicable name of the only true God, and belongs to none but him, as the scripture clearly affirms. ‘The Lord (Heb. *Jehovah*) ‘is his memorial,’^e and ‘thou whose name ‘ALONE is Jehovah, art the most High over all the earth.’^f This is the name of the one only Deity; and therefore this being the name of more persons than one, plainly shews, that that Deity is the one Deity of them all: for ‘the Lord ‘our God, is one Lord’s (Heb. *one Jehovah*.)

The Holy Ghost’s *proceeding* from the Father and Son doth indeed prove, that he is some way *distinct*, namely, in

^e Hof. xii. 5.

^f Psal. lxxxiii. 18.

^g Deut. vi. 4.

personality from them; but it does not infer that he is totally, and in all respects distinct, so as to be of a different nature from them. For, since the *manner* of this proceeding is allowed by all to be incomprehensible, and since the proceeding itself has been shewn to be *necessary* and *eternal*, who shall pretend to say, that such a proceeding denotes any division, separation, or difference of his *nature* from that of those, from whom he proceeds? Even in created beings, the nature of necessary and coetaneous, or cotemporal emanations, is the same with *that* from which they proceed; as in the *sun* and its brightness, which is called its *rays*. These rays themselves, as far as I can conceive, are of the same nature with the sun itself, and are so essential to it, that it cannot be a *sun* without them, though it may without their being extended to this lower world. Now, though the proceeding of the Holy Ghost is in a manner too high and impenetrably secret for us to conceive of by the help of this or any other of the imperfect illustrations, which creatures afford us; yet if the rays, which proceed from the sun, are undividedly the same in nature with the sun itself, Why should not the Holy Ghost, who *necessarily* and *eternally* proceeds from the Father and Son, be undividedly of the same nature with them.

Though *proceeding* from the Father and Son is his distinguishing *personal* property; yet to shew that he is not a *different being* from them, and that he does not subsist out of the Godhead any more than they do, he is represented as being *in* God as the spirit of man is in man: otherwise I cannot see the force of the apostle's way of arguing, when he illustrates the knowledge which the *Spirit of God* has of the *things of God*, by the knowledge *that the spirit of man, which is IN HIM*, has of the *things of a man*.^b The Spirit of man which is in him, is certainly of the essence of man; and therefore, as far as divine things can be represented by human, we are hereby taught to believe, that the Spirit of God that is in him, is of the essence of God, and consequently that he is one God with the Father and Son.

^b 1 Cor. ii. 11.

S E R M O N II.

I COR. xii. 11.

BUT ALL THESE WORKETH THAT ONE AND THE
SELF-SAME SPIRIT, DIVIDING TO EVERY MAN SE-
VERALLY AS HE WILL.

HAVING already insisted on four *propositions*, to set the divinity of the Holy Ghost in such a plain and scriptural light as may be useful, by the blessing of God, to remove some difficulties objected against it, and to adjust our thoughts about him, I now, in pursuit of the same design, proceed to a fifth. Therefore,

Prop. 5. The Holy Ghost, by an entirely free, and voluntary dispensation, suitable to the order of his subsistence, is sent and comes to act in such a manner from the Father and Son towards us, that all his actings are likewise their actings by and together with him.

This proposition consists of *three* parts, which it will be proper to consider distinctly.

1. The sending of the Holy Ghost, and his coming to act from the Father and Son towards us, is by an entirely free and voluntary dispensation.

This *sending* of the Holy Ghost, and his *coming* to us, is the language of *dispensation*, and has a peculiar reference to his communicating spiritual gifts and graces in the oeconomy of salvation. Accordingly, the *gifts* or *graces* of the Spirit are sometimes meant, when the *Holy Ghost* is said to be *given to us*,^a and *poured out*^b upon us, and when we are said to be *baptized*^c with him. But his coming upon us for special operations, is altogether with his own concurring free and unconstrained consent. He was as willing to be

^a Acts viii. 18.^b Chap. ii. 17.^c Chap. i. 5.

the *sent* in his turn, as the Father and Son were to be the *senders*. Hence he is spoken of as *coming*, like a free agent, and his *actings* from the Father and Son are represented in as free and unconstrained a manner, as their *sending* him is. For all those passages relating to his works, which are rendered, 'He SHALL come,—teach,—testify of Christ,—glorify him,—receive of his things,—and shew them unto us,'—and the like, may (as has been already observed) be as well rendered, *He WILL come*, &c. they being *verbs* of the future tense; and so they denote not only the certainty of those operations, but likewise the gracious *condescension* and *freedom* of the Spirit in them: accordingly in some places the same forms of speech in the *Greek* are rendered 'He will, as He WILL reprove the world of sin; and He WILL guide you into all truth.'^d

His actings from the Father and Son are actings of *choice*, and not of *duty*; acts of gracious *condescension* to us, and not of due *obedience* unto them. They proceed from his own free concurrence with the Father and Son in this oeconomy, and not from obligation or necessity, any farther than his perfect agreement with them in nature and will may be said to put a necessity upon him. Hence he is called God's *free Spirit*, with regard to his gracious operations. 'Uphold me,' says David, 'with thy free Spirit.'^e And it seems to me very remarkable, that though he is often spoken of as *sent* by the Father and Son; yet he is never spoken of as receiving any *command* from them, nor as acting in obedience to them. *Christ*, considered in his human nature, and office-capacity therein, is said to 'receive a command from his Father,'^f and to become *obedient*,^g but nothing like this is ever said of the *Spirit*. The obvious reason of this difference in speaking of Christ and the Spirit is, that *Christ* having an inferior nature in personal union with the divine, in that inferior nature became God's *servant*, (as he is called Matth. xii. 18.) and was capable of receiving a command from his Father, and of paying obedience unto him. Whereas the *Holy Ghost*, being merely and in all respects a divine person, and having no other than his original divine nature, was incapable of being a *servant*, or of receiving any commands, or of paying any obedience; and

^d John vi. 8, 13.^e Psal. li. 12.^f John x. 18.^g Phil. ii. 8.

therefore is never spoken of in that language. And consequently whatever he did must be by an unconstrained and originally unobliged voluntariness, and by as free a condescension to us, as either the Father or Son act by.

The only place that occurs to my thoughts, which looks like the Spirit's coming and acting by a command, is his coming in Christ's name, 'whom the Father will send,' says Christ, 'in my name.'^h But how harsh and unsuitable to the whole tenor of the context is it to suppose, that Christ should say, the Father will send the Holy Ghost by my *commanding authority*, which must be the sense of the expression, if by *name* we here understand a *commanding authority*. Therefore by his coming in the *name of Christ*, it is most natural to understand, either his coming and acting by special dispensation from Christ, and as it were *personating* him, by supplying his absence, and teaching them the same things, as Christ had taught them, and would still have taught them, had he been to continue personally among them. In this sense of the expression Christ says, 'Many shall come in my name,' personating me, 'saying I am Christ.'ⁱ Or rather it may be understood of the Spirit's coming in the *virtue* or merit of Christ's death, on which his coming depends. In this sense of the expression, Christ says in the same chapter, 'Whatsoever ye shall ask in my name, that I will do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.'^k This meaning of the phrase well agrees with Christ's discourse about the coming of the Spirit; for he speaks of his sending the Holy Ghost upon his departure to supply his absence, and of his 'praying the Father,' that as the fruit of his death, he would 'give them another Comforter.'^l

Nor is the *sending* of the Spirit by the Father and Son any more a proof of his coming by a *command*, than his being sent in Christ's *name* is. For one person's being sent by another, merely on the foot of an agreed dispensation, and not by any antecedent obligation, may very well consist with his original *equality* in *nature* and *power* with the person from whom he is sent. Nothing is more common

^h John xiv. 26.

ⁱ Matth. xxiv. 5.

^k John xiv. 13, 14.

^l John xvi. 7. and xiv. 16.

than for persons equal in nature, power, and interest to sort themselves into different ranks of acting, according as they think the reasons of things direct. This is plain in the case of *joint-partnership*, in which several persons, equally *principal*, take to themselves different parts to act in. One partner may chiefly form schemes of business, and enter into engagements about such things as concern the common interest of the partners, and may send another partner to execute those schemes, and make good those engagements, according to the order of acting fixed upon as most agreeable among themselves. Hence,

2. The Holy Ghost's actings in this dispensation are suitable to the order of his subsistence.

His being a *distinct* person in the Godhead, makes him capable of acting in a personal manner somewhat distinctly, though never separately from the Father and Son. And the order of his subsistence, as the *third* person, makes it appear very congruous that, in the operations of God *ad extra*, or toward the creature, and particularly in the oecumeny of salvation, he should bear the finishing part, and should be the most immediate agent therein. Hence the scripture represents the order of the three persons working according to the order of their subsistence. The first contrivance and *designation* of all is usually ascribed most immediately to the Father; the procuring or *purchasing* all, to the Son; and the effectual *application* of all, to the Holy Ghost. Thus they are represented altogether, when the apostle Peter speaks of the 'elect according to the fore-knowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ.'^m The apostle Paul abounds in representations of the same sort throughout his epistles, of which I shall recite but this one. 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him, before the foundation of the world; that we should be holy, and without blame before him, in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.—In whom (Jesus Christ) we

^m 1 Peter i. 2.

‘ have redemption through his blood, the forgiveness of
 ‘ sins.—In whom also, after that ye believed, ye were
 ‘ sealed with the Holy Spirit of promise, which is the ear-
 ‘ nest of our inheritance, &c.’^a

This account of the several parts, in which these adorable persons act, is evidently most agreeable to the order of their subsistence. The *first* person bears the leading part in this great and glorious enterprise; the *second*, who is eternally begotten of him, comes from him to open the way, and to do what was necessary for an *honourable* accomplishment of it; and the *third*, who eternally proceeds from them both, comes from both to bring the whole to a blessed and effectual issue. Hence the Father and Son having already performed the principal parts of their peculiar work, the Holy Ghost in pursuance thereunto, is sent and comes to perform the principal part of his work that peculiarly belongs to him. ‘ I tell you the truth, (says Christ) it is
 ‘ expedient for you that I go away; for if I go not away,
 ‘ the Comforter will not come unto you, but if I depart, I
 ‘ will send him to you. And when he is come, he will
 ‘ reprove the world of sin, and righteousness, and judg-
 ‘ ment, &c.’^b And yet,

3. All the actings of the Holy Ghost in this dispensation are likewise the actings of the Father and Son by and together with him.

When the Holy Ghost *comes*, and *dwells* in believers, the Father and Son *come* and *dwell* in them by and together with him. Hence when Christ said to his disciples, ‘ I will pray
 ‘ the Father, and he shall give you another Comforter, that
 ‘ he may abide with you for ever, even the Spirit of truth,
 ‘ —He dwelleth in you, and shall be in you,’ he immediately adds, ‘ I will not leave you comfortless, I will come
 ‘ unto you. And, if any man love me, he will keep my
 ‘ words, and my Father will love him, and we will come
 ‘ to him, and make our abode with him.’^c The Spirit cannot come to us and abide with us *separately* from the Father and Son; because the peculiar presence of the Spirit with us, is the peculiar graciously-operating presence of the *divine nature*, which is equally the nature of them all. Accordingly we are said to be the ‘ habitation of God

^a Eph. i. 3, 4, 5, 7, 13, 14. ^b John xvi. 7, 8. ^c Chap. xiv. 16, 17, 18, 23.

‘through (Gr. in or by) the Spirit.’^d It is God, considered in the person of the Holy Ghost, that most *immediately* resides by special relation and gracious operation in us, and it is mediately by him, that the *Father* and *Son* so reside and operate.

Hence those operations, for the doing of which the Spirit is said to be sent and to come to us, are frequently ascribed to the Father and Son, as their own proper acts, as well as to him, as his. Thus the things spoken of in our text and context, are said to be performed by the same *energy* of all the three persons, if (according to the most common interpretation) we understand those persons to be distinctly meant by the ‘one God, one Lord, and one Spirit,’^e there mentioned. And at the beginning of that chapter, the apostle tells us, ‘No man can say that Jesus is the Lord, but by the Holy Ghost.’^f And yet Christ speaks of this as his Father’s act, when upon Peter’s saying, ‘Thou art Christ the Son of the living God, Jesus answered and said unto him, Blessed art thou Simon Bar-Jona; for flesh and blood hath not revealed it to thee, but my Father which is in heaven.’^g And at another time this is spoken of, as Christ’s own act. ‘We know,’ says the apostle, ‘that the Son of God is come, and hath given us an understanding that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ.’^h Thus the very same acts are ascribed distinctly to all the three persons as their own proper acts, which shews that whichever of them they are ascribed to, it is the *one energy* of the Deity that performs them, and all the three persons concur in putting forth that energy.

Though the Holy Ghost is the most immediate acting person in putting forth the essential power of the Godhead in his peculiar operations; yet as that power is the only principle by which they are performed, and is equally the power of all the three persons, it seems as if the Father and Son cannot but concur with the Spirit therein; and the most natural order of that concurrence is that according to the order of subsistence, they, *as distinct persons*, should apply that power unto those operations mediately by the Spi-

^d Eph. ii. 22.

^e I Cor. xii. 4, 5, 6, 11.

^f Verse 3.

^g Matth. xvi. 16, 17.

^h I John v. 20.

rit. Though we cannot pretend to say that *this order* of their working is absolutely necessary, because (for what we know) the Father might most immediately exert the power of the Deity, and the Son and Spirit mediately by him; yet it appears very plain from their essential union, or undivided sameness of nature with one another, that the Father or Son can no more act *separately* from the Spirit, than he can from them; or that, neither of them can act exclusively of the other two; excepting merely personal and relative acts among themselves, the immediate principle and manner of which we neither have, nor it may be ever shall have any notions of.

Hence I conceive it is said, 'When he, the Spirit of truth is come, he will guide you into all truth,' or into nothing but what is truth, and into all necessary truth; 'for he shall not speak of himself; but whatsoever he shall hear that shall he speak.—All things that the Father hath are mine, therefore said I, he shall take of mine, and shall shew it unto you.'ⁱ His *not speaking of † himself*, may denote that he does not speak separately from or *exclusively* of the Father and Son. In this sense Christ useth this phrase, when in the foregoing chapter he says, 'the branch cannot bear fruit of itself,'^k that is, separate from the vine: or, as he explains it in the next words, 'except it abide in the vine.'^{*} And in the application of this metaphor, to illustrate the union that is between him and the church, he says, they could do nothing separate from him. 'I am the Vine, ye are the branches: I he that abideth in me, and I in him, the same bringeth forth much fruit; for ‡ without me,' or separate from me, 'ye can do nothing.' Now as the Holy Ghost is most intimately and inseparably one in being and operation with the Father and Son, he could say nothing of himself, or a-part from them; and nothing but what they said together with and by him. And its being added, 'Whatever he shall hear, that shall he speak,' may denote that his relation to the Father and Son, as their Spirit, is so intimate, that whatever he should say should be in full concert and perfect harmony with them, and therefore must be entertained

ⁱ John xvi. 13, 15.

† αὐτὸν ἑαυτοῦ.

^k Chap. xv. 4.

^{*} αὐτὸν ἑαυτοῦ.

‡ Verse 5.

‡ χωρὶς ἐμοῦ

with the same regards of faith, thankfulness, and obedience, as if either of them had immediately spoke it: And it may farther import, that his intimate acquaintance with the deep things of God, as the Spirit of God, who by his own consciousness is privy to all his secrets, particularly about the oeconomy of salvation, should be the rule and measure of what he should speak. For *hearing*, when applied to God, signifies, among other things, his infinite knowledge. Thus says God, ‘I have heard all thy blasphemies, which thou hast spoken against the mountains of Israel.^m And, I have heard and observed him,^a speaking of Ephraim. And so this *hearing* or *knowing* of the Spirit well agrees with what is added, *he shall take of the things of the Father and Son, and shew them to you.* They are not *shewn to him by revelation*; but he is originally acquainted with them, as he is the Spirit of God, and so the Spirit of truth, who is capable of revealing them to others. And it is impossible that he should have any thing to reveal, which is not the *Father’s* and the *Son’s* too, or which they would not have revealed, because his nature, perfections, and knowledge are the same with their’s, and they are at perfect agreement with one another in all things. Or else, all these expressions may be considered as the language of *dispensation*. And so we may understand Christ as saying, the Spirit of truth *shall not speak of himself*, but according to agreed oeconomy. And, speaking after the manner of men in such cases, *whatsoever he shall hear*, or find to be his part to reveal in pursuance of my ascension, *that shall he speak, taking such things of mine and the Father’s*, as belong to that branch of the dispensation, and *shewing them unto you.* Hence,

PROP. 6. All that the Holy Ghost doth from the Father and Son are divine works proper to the Godhead, and are performed by him in such an almighty and sovereign manner, as can agree to none but the only true God.

The evidence of this proposition may appear by considering *three* things with regard to these works of the Spirit.

1. His works of application, and the other performances

^m Ezek. xxxv. 12.

^a Hos. xiv. 8.

which are peculiarly ascribed to him, are as great and divine, as any of those works, which are more peculiarly ascribed to the Father or Son in the oeconomy of salvation.

This will sufficiently speak for itself, when we come to consider those works which are most peculiarly ascribed to him, as proofs of his divinity. In the mean while, I shall only observe, that he who can do the great things, which we shall hereafter see the Spirit doth, could (if it had been so ordered in the divine oeconomy) as easily have done those works which are most peculiarly ascribed to the *Father* or *Son*; unless we should suppose that there are some, the Spirit's doing of which would be repugnant to the eternally necessary relations of the divine persons among themselves. The contrivance of a way of salvation for lost sinners, and the *choosing* of heirs of glory, which are usually spoken of as the Father's peculiar works, could not be enterprises too big for the Holy Ghost, since 'he knows the deep things of God,'^b as the spirit of a man knows the things of a 'man.'^c Though all creatures are excluded from this privilege, yet he, as a divine person, from everlasting *knew the mind of the Lord*, and was *his counsellor*, joining in concert with him therein. And he had an original right to elect or appoint persons to glory, since he is *the Spirit of glory*,^d who by his own free agency fits them all for it, and lands them safe in it, as may be shewn hereafter.

And if he could do the things peculiarly ascribed to the Father, there is no just room to doubt, but he could have done those things that are peculiarly ascribed to the Son, in case divine wisdom had seen fit to order that he should have assumed our nature into personal union with himself, for that purpose. For, since he qualified *Jesus of Nazareth*, as *man*, for his office-work, he could surely have given the same abilities to the human nature to go through its difficulties, had it been personally united to himself, as he did, when it was personally united to the Son. There is no defect of dignity or power in the Spirit for this work. He, on supposition of such personal union, was sufficient of himself to have done it to the full satisfaction of justice, without the more immediate influence of any other person

^b 1 Cor. ii. 10, 11.

^c Rom. xi. 35.

^d 1 Pet. iv. 14.

in the Godhead. Nor is this to ascribe more sufficiency to the Spirit than the Son himself had: for, had it been agreeable to the order of the divine persons working, He, as the eternal *Logos*, could have communicated all needful influence to his human nature in the most immediate manner by himself, as well as mediately by the Spirit. But admitting that thus it might have been, yet infinite wisdom ordered it to be otherwise for the peculiar honour of the Spirit, and for the beauty of the divine oeconomy. Hence,

2. All the great and god-like works of the Holy Ghost are wrought by his own Almighty power.

He is never spoken of as receiving ability, or being *qualified* for his operations by the Father or Son; he is never represented as *anointed*, or as *endued* with power to enable him to act as he doth. But on the other hand, is represented as the divine person who most immediately doth these to others, and even to Christ himself, considered in his human nature, as may be seen hereafter. And what is this manner of acting, but that of the self-sufficient Jehovah? Of whom, but of the only true God, can it be said, that he acts after this sort? surely, if the power by which the Spirit performs his mighty deeds was not originally his own; if God by any free vouchsafements furnished him with the immense capacities he has of furnishing others, and of acting the part of God towards others, it would be somewhere intimated to us. But nothing like this occurs in the scripture. Nay, on the other hand, to satisfy us that his power is not derived to him for an office-performance, but is by nature originally his *own*, what he doth, both with respect to *gifts* and *grace*, is expressly asserted to be done by his own power. ‘Now the God of hope,’ says the apostle, ‘fill you with all joy and peace in believing, that ye may abound in hope through the POWER OF THE HOLY GHOST.’^c And he afterwards speaks of ‘mighty signs and wonders by the POWER of the Spirit of God.’ The power is denominated from the Holy Ghost to shew that it is his own, and God is said to work by this power to shew that it is no other than the power of God himself. For what power doth God put forth and work by but his own?

^c Rom. xv. 13, 19.

How contrary is this language concerning the blessed Spirit, to that which is used concerning the ministerial interest of creatures in divine operations? they are said to receive power from on high for them. 'Tarry ye in the city of Jerusalem,' said Christ to his disciples, 'until ye be endued with power from on high.'^f And this power was put forth upon them, and through them, by the Holy Ghost, as Christ explains it when he says, 'Ye shall receive power after that the Holy Ghost is come upon you,' and accordingly 'they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.'^g Who can say these were not god-like works? and yet the power of the Holy Ghost is spoken of as the proper efficient cause of them all. There is no scruple made of calling them the effects of his power; and yet the utmost caution was used to prevent all apprehensions as if the apostles wrought any divine works by their own power. Thus when a notable miracle had been performed by the apostle Peter, he utterly disclaimed any actings of his own power, therein, saying, 'Ye men of Israel why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man walk?'^h And so did the apostle Paul on a like occasion.ⁱ But these *mighty signs and wonders* were wrought by the *power of the Spirit of God* in opposition to the apostles own power, as we are told in the place just now quoted from the Romans. Now what can be the reason of this different language about the power by which these works were performed? I can conceive no other that looks natural, or that can secure the honour of God, but what I take to be the only true one, and that is, that the power the Holy Ghost put forth therein is indeed his own power as God. Hence,

3. He manageth all his grand omnipotent performances in a sovereign manner.

As he is infinitely able of himself to effect them, so he, like the great Jehovah, like an absolute Lord of his own gifts, bestows or withholds them as he pleaseth. The most excellent creatures act as servants to God. The holy

^f Luke xxiv. 49.

^g Acts i. 8. and ii. 4.

^h Acts iii. 12.

ⁱ Acts xiv. 14, 15.

angels are 'his ministers that do his pleasure, hearkning 'to the voice of his word.'^k And Christ himself as man was God's servant, devoted to his pleasure, saying 'not 'my will, but thine be done.' But the Holy Ghost doth all things with a divine sovereignty 'according to the 'counsel of his own will,' which is spoken of as the sole prerogative of God himself.^l *Sovereignty* is the jewel of God's crown. It is one of the most exalted ideas we can have of the majesty of his being. He will give up this prerogative to none, nor suffer any to share with him in it. All shall be for ever accountable to him, who 'giveth not 'account of any of his matters.'^m But the blessed Spirit is never spoken of as *owing* any thing to God, or as *accountable* to him for any thing he doth. Such lessening characters are never put upon him, but he speaks, and his conduct is spoken of, in such magnificent lofty strains, as shew that he exerciseth the sovereignty of the great Jehovah himself.

God's *sovereignty* sometimes denotes his imperial absolute dominion, or that he has a supreme and absolute right in himself to command or do whatever he pleaseth for his own glory. And this sovereignty the Holy Ghost evidently claimed, and exerted in a most remarkable manner, when in a very momentous affair, that directly concerned God's glory, he with a supreme authority, like an absolute Lord, commanded it in his own name to be done to his own honour, 'saying, separate unto ME Barnabas and Saul for the 'work whereunto I have called them.'^a How could the eternal Father himself have asserted his own sovereignty in stronger terms than these?

At other times, God's *sovereignty* denotes his freely distributing undeserved favours to some, and not to others, according to the good pleasure of his will, who 'saith to 'Moses, I will have mercy on whom I will have mercy, 'and I will have compassion on whom I will have compassion.'^b And the Holy Spirit's distributions of gifts and graces is in the same sovereign strain. Whatever he distributes, and to whomsoever he makes the distributions, it is not according to the will or deserts of those that re-

^k Psal. ciii. 20, 21.

^l Eph. i. 11.

^m Job xxxiii. 13.

^a Acts xiii.

^b Rom. ix. 5.

ceive them; but according to the sovereign pleasure of the Spirit who bestows them. ‘All these’ (saith our text) one as well as another, ‘worketh that one and the self-same Spirit, dividing to every man,’ whoever he is that has any of them, ‘severally as he will.’ What can more fully express the sovereignty of the Spirit in his free vouchsafements? Accordingly Christ, speaking of this Spirit’s special distinguishing work of renewing grace, represents it as a sovereign act of his will. ‘The wind blows where it listeth,—so is every one that is born of the Spirit.’^c The unconstrained motion of the wind is a lively emblem of sovereignty; and its being said to *blow where it listeth*, adds strength and beauty to the representation. The *listeth* or *willing* of the wind is plainly *metaphorical* and cannot be otherwise: But its application to the Spirit is *proper*; as all metaphors are in their application, as far as the nature of things admits; and it admits of such application here, because, as has been shewn, the Holy Ghost has in a proper sense, a *will*. If therefore we are to learn any thing by metaphors, *this* plainly teacheth us, among other things, that regeneration, or the new birth is the effect of an unconstrained free and undeserved act of the Holy Ghost’s will. It is here ascribed to his will with the same air of sovereignty as it is to the will of God, when we are said to be ‘born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;’^d who of ‘his own will begat us with the word of truth.’^e Hence,

PROP. 7. The Holy Ghost together with the Father and Son is the one sovereign and almighty God.

He is not the only true God exclusive of the Father and Son, but inclusive of them; and together with them, to the exclusion of all others. Though Father, Son, and Spirit, are three *persons*, yet they are not three Gods; because the same individual Deity is the Deity of them all, and is the one principle of divine operation exerted by them severally, according to the different manner of their subsisting in it. And therefore whatever inconceivable difference there may be between these three adorable persons with respect to the order and manner of their subsistences and opera-

^c John iii. 8.

^d Chap. i. 13.

^e James i. 18.

ons, yet with respect to *essence*, and with respect to the *self-sufficient principle* of operation, they are, as far as I apprehend, all alike, and altogether, one no more than another, the sovereign and almighty God.

The Holy Ghost's *proceeding* is not to be conceived of as an essential property of his *nature*, expressing what *that* is; but merely as a *personal* property, expressing his peculiar *manner* of having the same divine nature, which the Father and Son have in a differing manner. And therefore I cannot see how any *subordination* of the Holy Ghost can on this account be admitted of, that is inconsistent with his *essential* equality with them. Hence if we consider *independency* and *self-origination*, not as relating to the *order* of the first person's *subsisting*; and *absolute supremacy*, nor as relating to the *order* of the first person's *working*; but if we consider all these, as *essential* characters, relating to the absolutely perfect and necessary existence and supremacy of the *Godhead*, it seems very plain, that the Holy Ghost can be no more inferior to the Father or Son in *these*, than in any other essential perfections of the Deity. As one and the same divine nature necessarily and inseparably exists in him and in the Father and Son, the nature itself cannot be different in them, though there is an inconceivable difference in the *manner* of their having it. And if the eternal Spirit has the same nature, he must have all the same perfections that are *essential* to it, or else it is not the *same* nature. And on this supposition of sameness of nature (which I have endeavoured to establish in some of the foregoing propositions) we must either say, that *self-origination*, *independency*, and *absolute supremacy*, are to be considered only as personal properties, which does not belong to the divine nature merely as such; or else, we must unavoidably allow that *these*, as well as all other essential perfections, are equally in the Holy Ghost as in the Father and Son, which is the same as to allow that he is one and the same God in nature, essential perfections, and glory with them.

To conclude, if the Holy Ghost is a divine person, whose nature or essence is the one divine nature, and who by his own power and will performs divine works in an almighty and sovereign manner, according to the preceding propositions, then he must needs be the true and sovereign God, because none but the true God can be such a divine person.

And if he is the true and sovereign God, he must be the one true God, because there can be no more true and sovereign Gods than one. And for the same reasons, if the Father and Son are likewise divine, almighty and sovereign persons as well as the Holy Ghost, these three persons can be together in nature, being, or essence, but one true almighty and sovereign God. And in this light we may very naturally understand that contested passage in John, without putting the least force upon any one word in it. 'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.'^f

A P P L I C A T I O N.

Use. I. This explication of the doctrine may furnish us with fair, and I hope satisfying, *answers* to the most considerable *objections* against the *personality* and *Deity* of the Holy Ghost.

1. Is it *objected*, That the Holy Ghost is only the name of some divine *qualities* that are formed and do reside in us? the *answer* is, the scripture ascribes such *personal* characters and acts to him, as cannot agree to any such qualities; and he is plainly *distinguished* from them as the author of them.

2. Is it *objected*, That he is the *power* of God, and therefore not a person? *Answer*, If he is called the power of God, it is not to express his peculiar character, in distinction from the Father and Son; but only to denote his essential property, and the principle of his operation. The power of God is indeed put forth by the Holy Ghost in his works; and yet it is called the power of the Holy Ghost himself, which distinguisheth his person from the power, and at the same time shews him to be God, his *own* power being the power of God. *Christ* also is called the *power of God*; and yet there is no reasonable doubt but *he* is a person.

3. Is it *objected*, That he is the *gift* of God? *Ans.* This relates in a special manner to the dispensation of the Spirit for extraordinary and gracious operations, and is no objection against his being a person, since he is such a gift as

bestows gifts, and since *Christ* is also the *gift* of God, and yet allowed to be a person. Nor is it an objection against his *Deity*, since God may be said to give *himself* in his covenant, to be the portion of his people.

4. Is it *objected*, That we are *baptized* with the Holy Ghost, which seems to be the greatest impropriety, if he is a person? *Ans.* This is to be understood with respect to his *gifts* or *graces*, which he bestows upon us; and so denotes a being baptized with them by him. And accordingly, that form of expression might be rendered by the Holy Ghost, as it is, when it is said, 'BY one Spirit are we all baptized into one body.'^s

5. Is it *objected*, That he is only a different *denomination* of God, and is really the same *person* with the Father and Son? *Ans.* The scripture speaks of him under such *personal* characters and actions to *distinguish* him from the Father and Son, and under such *relations* to them, as are utterly inconsistent with his being one and the same *person* with them.

6. Is it *objected*, That he *proceeds* from the Father and Son, and therefore is a different *being* from them, and inferior to them? *Ans.* His proceeding is *necessary* and *eternal*, not from the *nature*, but from the *persons* of the Father and Son in the same undivided nature; and therefore whatever may be the inferiority of order with respect to this his character, yet his procession being *eternal*, *necessary*, and *without division* or separation, it implies no difference or inferiority, but *sameness* and *equality* in nature with the Father and Son.

7. Is it *objected*, That his proceeding from the Father and Son denotes *derivation* from them, and therefore he cannot be the *self-originate* God, as the Father is? *Ans.* If self-origination is considered as a *personal* character, respecting the *manner* of having the divine nature or essence, so it peculiarly belongs to the person of the Father. But considering it, as an *essential* character, respecting the absolutely perfect and necessary existent divine nature itself, in which the Holy Ghost has his personal subsistence by an inconceivable and unavoidable procession from the Father and Son, in that respect it is the essential character of

the Holy Ghost, as well as of the Father and Son, the one undivided Deity being the only nature or essence of them all.

8. Is it *objected*, That he is called the *Spirit of God*, and therefore is not himself God? *Ans.* He is called the *Spirit of God* in allusion to the *spirit of man*; and none doubt but the spirit of man is of the essence of man. He may therefore be called the Spirit of God to distinguish his person from the Father and Son, and from all created spirits, and yet may be by nature that Spirit, which God is said to be, when it is affirmed that *God is a Spirit*.^h

9. Is it *objected*, That he cannot be an *infinite* person, because he *comes* to us and withdraws from us, which seem inconsistent with omnipresence? *Ans.* His coming or withdrawing relates not to his essential presence, but to his applying or not applying himself to us in his spiritual and gracious operations upon us. Moreover, Jehovah was said to 'go down to see the city and tower of Babel;'^a and the Father himself is said to *come* to us and to make his *abode* with us;^b and yet few are hardy enough to dispute against his being the omnipresent God.

10. Is it *objected*, That the Holy Ghost cannot be the *almighty and sovereign God* together with the Father and Son, because he is *sent* by them, and *comes* from them. *Ans.* His being sent, and his coming from the Father and Son, are according to œconomy fixed by mutual free agreement among themselves, and not enjoined on him by a command, nor submitted to by him as an act of obedience. And therefore such sending, in which he *comes* with as unconstrained a liberty as he is *sent*, is very consistent with his being by nature equal to the Father and Son, and the one sovereign almighty God together with them. And he accordingly acts as the great Jehovah, with all his power and sovereignty, in all that he doth in pursuance of his being sent.

11. Is it *objected*, That it is *inconceivable* that he should have the whole *essence* of God, and yet the Father and Son should have it too? *Ans.* It is as inconceivable that God should be essentially every where and always present; or that the whole Godhead, with all its essential perfections

^h John iv. 24.

^a Gen. xi. 5.

^b John xiv. 23.

and glory, should be in heaven, and at the same time on earth to. And yet both scripture and reason assure us he is so. But why should we wonder that there are inconceivables in God? It would be indeed inconceivable that he should be the infinite God, if there were not in him numberless deeps of excellencies inconceivable to us.

12. Is it *objected*, That *being* and *person* are terms of the same import, when applied to intelligent agents, and therefore the Holy Ghost must be the same *person*, or he cannot be the same *being* with the Father and Son? *Ans.* Though an intelligent being and person are indeed terms of the same import, when applied to finite creatures of limited natures, and when spoken of, according to the notions of persons, taken from what we see and observe concerning those that we are acquainted with; yet they are not terms of the same import, when applied to the infinite Deity in a manner suitable to its unity, and when spoken of according to the notions we take up of them from the scripture, which is the only rule we have to settle and adjust our thoughts about the divine Being and persons.

13. Is it *objected*, That if the Father, Son, and Spirit are three persons in the Godhead, the Godhead is a *fourth* person, because it is an existent intelligent agent. *Ans.* All the existence, intelligence and agency of the Godhead is only in the Father, Son, and Spirit; and therefore, it being no otherwise existent, intelligent, or active but in them, it is no distinct person from them. Accordingly, when God's doing any thing is spoken of absolutely, without restriction to any one person in the Godhead, the meaning is, that the Deity acts in all the persons, or that they all put forth its energy.

Thus from the principles that have been laid down and vindicated, a plain and familiar answer may be returned to these and such like *objections*. Others have been considered, as I met with them under the foregoing propositions, which to save time I forbear to repeat; and more shall be taken notice of, as they may occur to my thoughts in discussing what farther lies before us.

Use II. How great must the SALVATION be, in which all the divine persons are most apparently and remarkably concerned?

The greatness of an effect is to be esteemed by the signal appearances of God in producing it. The greater shew he makes of himself in it, and the greater solemnity he useth about it, the more noble and excellent that effect must be accounted by us.

When God created the world, there seemed to be a more than ordinary consult about making *man*. Man was to be the master-piece of this lower creation. He was to be constituted of an immortal soul, as well as of an earthly and *provisionally* immortal body. He was likewise to be created in the moral image of God, and to have dominion over the inferior works of his hands. And therefore the common *fiat* seemed not solemn enough for the production of this noblest piece of his workmanship. But all the divine persons represent themselves, as if they were in consult about him, saying, 'Let us make man in OUR image, after OUR likeness.'^a Not but that it was as easy to God to make man, as to make the most inferior of his creatures; but he hereby put a peculiar mark of honour upon him, and shewed him to be a far more excellent product of his wisdom, power, and goodness, than the rest of this visible system.

But man having turned apostate from, and rebel against his Maker, 'The crown is fallen from his head.' He hereby lost the holy image of God, forfeited the dominion he gave him, made his body mortal, and subjected his immortal soul to endless disgrace, confusion, and agonies. The order of this lower world was hereby disconcerted, its beauty defaced, its peace and harmony sunk into jarring and miserable discord. The vilest contempt was put upon God, and the blackest slur was cast on the glory of his name, which before displayed its regular beauties in all his works.

To retrieve the dismal loss of God's glory and man's happiness was the work of God. A work exceeding all that had gone before it, because of the active opposition that lay against it, not only from the rebellious race of men, headed by the powers of darkness, but likewise from God's own vindictive justice, unspotted holiness, and strictly righteous and violated law. Hence all the divine persons

^a Gen. i. 26.

agreed to shew themselves in the most explicit, astonishing, and endearing manner, beyond all that they had ever done before; not only to make the most ample display of the glory of the Deity in general, but likewise of each person in it, Father, Son, and Holy Ghost, in particular, according to the order of their subsistences, that they might be distinctly and unitedly adored on this account, with the loudest acclamations of saints and angels to all eternity.

And who can conceive the greatness of that salvation, which is the effect of these their consulted operations! Was there ever any work in which God opened himself at such a rate as he has done in this! In which he has proceeded with the appearance of so much counsel and concern, with so much condescension to us, and I had almost said, with so much victory over himself, with respect to those just resentments, which the righteousness and purity of his nature had awakened against the most contemptible ingrates! And among all his other grand performances, where has he so fully and unitedly displayed the glory of all the perfections of his nature, and so clearly discovered himself to be some way Three in One, together with the order of this Three's subsistence and operation! Had it not been for this work, it may be, the stupendous mystery of the for ever to be adored Trinity, had never been revealed with such evidence and advantage as now it is to men and angels: but here it shines with such transcendent lustre as forbids our curiosity, and commands our adoration. Surely the salvation that has drawn out such sweet and aggrandizing discoveries of God as these, must needs be reckoned among the chief of his works.

Yea, speaking after the manner of men, this seems to have been a work in which there are such kinds of difficulties, that (with the utmost reverence be it spoken) it could not be effected by one divine person alone, in a way becoming the great and holy Jehovah. Not that there is any defect of power in any of those infinite persons for any part of this work; but the nature of the work itself seemed to require the actings of one person in the Godhead towards another, that it might be brought to an *honourable* issue. There is no other work, that we know of, which in the nature of it requires the distinct actings of more divine persons than one, any farther than as they all work when

any one of them is the most immediate worker. But according to the œconomy of salvation, through and on the account of an infinite *satisfaction* to the law and justice for sin, it seemed necessary that there should be *one* person to *receive*, and *another* to *make* such satisfaction; it being very incongruous that any one person in the Godhead should, in the most *immediate* manner, sustain the formal characters, and act the parts both of *paying* and *accepting* it. Hence, according to the order of subsistence, the *Father* acts the part of Lawgiver, in demanding and receiving the satisfaction due to God; and the *Son* becomes man, that he might act for men, and have something to offer to God in the person of the Father, for them. And though it may be supposed, that either of those persons might, consistently enough with their other characters and works, have applied the benefits obtained by the accepted atonement; yet it is very proper, and tends to enhance the magnificence of this work, that, since there is a third person in the undivided Godhead, he likewise should have the honour of bearing his peculiar part in it, and of distinctly making himself known thereby. And accordingly the *application* of all is undertaken and performed in a special and most immediate manner by the *Holy Ghost*.

A bare consideration of this distinct and remarkable agency of all these adorable persons in this grand affair, is sufficient to make us think and say with melting astonishment, *What hath God wrought!* ‘What is man that he ‘should’ in such an unexampled manner ‘be mindful of ‘him!’^b What a pregnant salvation hath he provided! What vast and endless blessedness has he ‘laid up for them ‘that fear him, and wrought for them that trust in him!’^c The happiness of the first creation, in all its innocence and glory, was not equal to this. And all the pleasures of this world, in its present sinful and exhausted state, are *want* and *misery* itself, compared with salvation-felicities. Surely the blessed presence of God, which is restored to obnoxious miscreants by all the three persons acting their agreed parts in the œconomy of salvation, must be an enjoyment full of the most ravishing delights; and it can be no wonder to a considering mind, that in that *presence* should be ‘fulness ‘of joy—and pleasures for evermore.’^d

^b Psal. viii. 4.^c Psal. xxxi. 19.^d Psal. xvi. 11.

S E R M O N III.

I COR. xii. 11.

BUT ALL THESE WORKETH THAT ONE AND THE
SELF-SAME SPIRIT, DIVIDING TO EVERY MAN SE-
VERALLY AS HE WILL.

THAT which lies next before us is,

II. To prove the divinity of the Holy Ghost: or, That (according to the foregoing explication) he is the sovereign and almighty God.

The explication we have gone through, hath removed some difficulties that might be urged against the supreme Deity of the Holy Ghost; and has likewise in an orderly process contributed towards a confirmation of it. Evidence was therein offered to shew, that he is a distinct *person* from the Father and Son, who *necessarily* and *eternally* proceeds from them, so as to be one in *nature* with them, and under *no obligations* to them; and that he acts from them and together with them, according to a *voluntary*, free and unconstrained dispensation, in such a sovereign and almighty manner by his *own power*, as can agree to none but the only true God. And surely such an account of him, confirmed in its several parts by scripture light, may be looked on as no small proof, that he, together with the Father and Son, is the sovereign and almighty God, and consequently the only true God.

But as a farther establishing this point may be needful to many, and will naturally carry our thoughts to several other truths, which are exceeding useful for faith and

practice, I shall proceed to a more direct confirmation of it. Therefore,

ARG. 1. Some things, which it is apparent none but the only true and sovereign Jehovah spoke in his own name, or was personated by the prophets as speaking, are in other places interpreted of the Holy Ghost, as that Jehovah who spoke, or was personated as speaking them.

What I now intend respects not such things as were spoken barely by the inspiration of the Holy Ghost, which belong to another head of argument; but such in which God *alone* was personated by the prophets as speaking, or in which he himself immediately spoke. Such sort of speaking as this, is applied to the Holy Ghost as the speaker, which shews him to be *that* speaking God.

I shall a little insist on an instance of each of these.

The *first* is taken from the Psalms, where the great *Jehovah* himself is personated as saying, ‘To day if ye will hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works. Forty years long was I grieved with this generation, and said it is a people that do err in their heart, and they have not known my ways. Unto whom I swear in my wrath, that they should not enter into my rest.’^a For the clearer understanding of these verses to our present purpose, it is proper to observe, that in the foregoing words the Psalmist speaks to Israel, to join with him in the most solemn act of worship, saying, ‘O come let us worship, and bow down; let us kneel before the Lord our Maker. For he is our God, and we are the people of his pasture, and the sheep of his hand.’^b These are the Psalmist’s words speaking in his own person under divine inspiration. But because too many were either backward to, or hypocritical in this worship, therefore to enforce what he had said, God himself is brought in as saying to Israel in the next words, ‘To day if ye will hear his voice,’ &c. And there I conceive the 8th verse should begin; for these words relate to those that immediately follow, as appears by the citations of them together in the New Testament: and so

^a Psal. xciv. 7.—11.

^b Verses 6, 7.

they begin a discourse, in which God himself is brought in as the speaking person.

That it is the great *Jehovah* himself, who speaks these and the following words, is very evident at first sight. For he who speaks them says, Your fathers tempted *me*, proved *me*, and saw *my* works, with whom *I* was grieved, and to whom *I* sware in *my* wrath they should not enter into *my* rest. And that this can be no other than *Israel's Jehovah*, farther appears from the place to which these passages manifestly refer. ‘The Lord said——because of
‘these men, which have seen my glory and my miracles,
‘which I did in Egypt, and in the wilderness, and have
‘tempted me now these ten times, and have not hearkened
‘to my voice; surely they shall not see the land, which I
‘sware to their fathers, neither shall any of them that provoked me see it.’^c

Now the words in the Psalms (which are thus apparently represented as spoken by God himself in his own name, or as the words of God, and of no other) are in the New Testament expressly said to be spoken by the *Holy Ghost* as his own words; which is a plain interpretation that he is that *Jehovah* who spoke them. ‘Wherefore as the Holy
‘Ghost saith, To day if ye will hear his voice, harden not
‘your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers (says the Holy
‘Ghost) tempted ME, proved ME, and saw MY works forty
‘years; wherefore I was grieved with that generation, and
‘said they do always err in their hearts, and they have not
‘known MY ways. So I sware in MY wrath, they shall
‘not enter into MY rest.’^d These are all recited as the words of the *Holy Ghost* himself, speaking in his own name, just in the same manner as they were represented in the Psalms, as the words of *Israel's Jehovah* speaking in his own name, which shews that the Holy Ghost is that *Jehovah*.

And that these words are applicable to him, as the God that spoke them, appears from his being in other places represented after the manner of men, as *vexed*, *rebelled against*, and *resisted* by the people in the wilderness, which are expressions of the same import with their *tempting*,

^c Numb. xiv. 20, 22, 23.

^d Heb. iii. 7, 8, 9, 10, 11.

proving, and grieving the God, who spoke these words. Thus it is said, 'They rebelled, and vexed his Holy Spirit.'^e And Stephen, speaking to the Jews, said, 'Ye do always resist the Holy Ghost, as your fathers did so do ye.'^f He therefore is the God, who was *tempted* and *grieved* by Israel in the wilderness, and as such might well speak the words that have been insisted on.

The *other instance* I have in my eye is in the prophecy of Isaiah, where the Lord of hosts speaking to the prophet, 'said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.'^g It appears with the strongest evidence from the foregoing verses, that he who spoke these words is the great and sovereign God, whose glory appeared to the prophet, and whom the seraphims adored, 'Crying one to another, and saying, Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory.'^h It was the *voice* of this great Jehovah, or Lord of hosts, which the prophet heard saying, *Whom shall I send, and who will go for us? Then said the prophet here am I, send me. And hereupon he* (this Jehovah whose voice he heard) *said, Go, and tell this people, &c.*

Now these words which were spoken by *Jehovah* himself, are cited *verbatim* in the New Testament, according to the LXX. And he, who spoke them, is affirmed to be the *Holy Ghost*. 'Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. For the heart of this people is waxed gross, and their ears are dull of hearing; and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.'ⁱ That which makes this instance very pertinent to our purpose, is, that there is no other speaker represented in the vision to the prophet Isaiah, but *Jehovah*

^e Isa. lxiii. 10.^f Acts vii. 51.^g Isa. vi. 9.^h Verse 3.ⁱ Acts xxviii. 25, 26, 27.

himself; and yet this speaking Jehovah is here in the Acts expressly declared to be the *Holy Ghost*.

Some passages in *Isaiah's* context are indeed in another place applied to *Christ*, and interpreted of him, as the God whose *glory Isaiah saw* in this vision; and by consequence who spoke these words: 'For these things said *Esaïas*, 'when he saw his (*Christ's*) glory, and spoke of him.'^k But this is no objection against the Holy Ghost's being the God who spoke them too; since *Christ*, considered in his original nature, and the Holy Ghost, are one God. It is the divine Being some way personalized that speaks, which ever person of the Godhead is the most immediate speaker. This Being is equally the Being of all the three persons; and therefore, when one of them speaks, the other persons may be said to speak too, and the words spoken may properly be called the words of all or of either of them. Thus the words which *Christ* himself appeared as most immediately speaking, are represented as the words, which the Spirit, as well as he, then spoke to the seven churches of Asia: 'He that hath an ear let him hear (says *Christ*) what 'the Spirit saith to the churches.'^l

The argument drawn from the application of the words in *Isaiah* to the Holy Ghost as the speaker, is not that he spoke them exclusive of the Father and Son, but that neither of them spoke them exclusive of the Holy Ghost; or, that the Holy Ghost, together with the Father and Son, is the one great God, who appeared and spoke these words in this vision; or, that this speaking must be applied to him as that God, as well as to the Father or Son. For if he was not that *God*, it could not be said that he spoke these words, because it is plain from the place where they are first recorded as spoken, that none but that *God* himself spoke them. And so this text, considered in the light of infallible interpretation in the New Testament, is an eminent proof that this one God is the Son and Holy Ghost, as well as the Father; and that though they are distinct persons, yet they are all the one Jehovah to whom the glory displayed to the prophet did essentially belong.

And this *plurality* of persons in the one divine essence, seems to be intimated in *Isaiah's* context; where God speaks

^k John xii. 41.

^l Rev. ii. 7, 11, 17, 29. and iii. 6, 13, 22.

of himself both in the *singular* and *plural* number. In the *singular*, relating to the *essence* and glory, it being but *one* glory and *one* Lord essentially considered, that appeared, 'saying, whom shall I send?'^a And in the *plural*, relating to the distinct *persons*, who were one in that essence and glory, saying, 'Who will go for us?' How strongly doth this intimate, that though he is but *one* God in essence; yet that this one God is in another consideration, more *persons* than one. And possibly the *seraphims* might have a regard to the trinity of persons in three times repeating the word *holy* in their adoration of the great Jehovah, saying, 'Holy, holy, holy, is the Lord of hosts.'^b This trinal repetition of *holy* is no where used but in this place and one more, which manifestly refers to this, where 'the four beasts' are said to 'rest not day and night, saying, Holy, holy, holy, Lord God Almighty:'^c and even that is understood by divers *judicious expositors, as an address to God essentially considered, inclusive of all the persons of the Trinity. It is surely very remarkable, that this form of adoration is used no where else; and since there are so many circumstances in the place where it is first used to intimate that it is applicable to each divine person, it cannot but be worth considering, whether the mystery of the Trinity is not hinted to us thereby.

Obj. The only remaining *objection*, as far as I know, against the application of the text before us to the Holy Ghost, as the God that spoke it, is, that in the New Testament it is said, the Holy Ghost spoke these words *by* the prophet Isaiah; whereas in the prophecy of Isaiah it is to be understood, that the Lord spoke them *to* him; which some may think intimates, as if the Holy Ghost was concerned therein only as the *inspirer* of the prophet, to enable him to hear what God said to him, and to declare it unto others.

Ans. But to say this, is to say that the Holy Ghost did not speak these words at all, but only influenced the prophet to hear and speak them; which is directly contrary to the express testimony of the apostle, who says the Holy

^a Isa. vi. 1, 8.

^b Verse 3.

^c Rev. iv. 8.

* *Vid.* Piscator, Pareus, and Pool's Synopsis in Loc.

Ghost did speak these very words, which were said to be spoken by God himself, and no other. It is not expressly said in Isaiah to whom they were spoken, but this very form and manner of speech is in another case called God's speaking *by* this prophet. 'At the same time spake the Lord BY Isaias the Son of Amos, saying, Go, and loose the sackcloth from off thy loins, and put off thy shoe from thy foot, and he did so.'^d And if God's speaking such things to the prophet as only concerned his own conduct, which should carry prophetic instructions to others, is called his speaking *by* him; much more his telling him what he should speak in his name, as his messenger to Israel, might be called his speaking *by* him. His speaking immediately to the prophet was his speaking mediately *by* him to the people; just as a prince's telling his secretary what he shall write or say, and bidding him speak it in his name to others, is his speaking *by* him to those others. And that this was the case in what God said to Isaiah, in the text we are considering, appears from the foregoing words. 'Whom (says the Lord) shall I send? and who will go for us?' The prophet answers, 'Here am I, send me.'^e And then the Lord put these words into his mouth with a commission to speak them, saying, 'Go, and tell this people, hear ye indeed, and understand not,'^f &c. It is very plain, that God here spoke to Israel by the prophet Isaiah; and therefore the apostle's form of quotation was very proper to denote the God that spoke these words, when he said, 'Well spake the Holy Ghost by Esaias the prophet to our fathers.' The Holy Ghost spake immediately to the prophet, saying, 'Go unto this people, and say;' and he spoke mediately *by* him to the people in what he commanded him to say, *viz.* 'Hearing ye shall hear, and shall not understand,' &c.

Hence, speaking *to* and *by* the prophets seem to be promiscuously put for one another, when either Jehovah or the Spirit is mentioned as the speaker. Thus, on one hand, the Holy Spirit is said to speak *to* the prophets as well as *by* them. 'The Spirit (says Ezekiel) spake with me, and said UNTO me, Go, shut thyself within thy house.'^g—But when I speak with thee I will open thy

^d Isa. xx. 2.^e Isa. vi. 8.^f Verse 9.^g Ezek. iii. 24.

‘mouth, and thou shalt say to them, Thus saith the Lord,
 ‘&c.^h—And the Spirit of the Lord fell upon me, and
 ‘said UNTO me, Speak, Thus saith the Lord,’ⁱ &c. And
 on the other hand, God is frequently said to speak *by* the
 prophets as well as to them. He *spake by the hand of his*
servant Moses,^k and he *spake BY Samuel.*^l But what need
 I recite particular instances, since, when the prophets in
 general are mentioned, it is said, God spoke *by* them?
 ‘The Lord spake BY his servants the prophets saying,—
 ‘Thus saith the Lord God of Israel^m,’ &c. And ‘God at
 ‘sundry times and in divers manners spake in times past
 ‘unto the fathers BY the prophets.^a And God shewed
 ‘BY the mouth of all his prophets, that Christ should
 ‘suffer—whom the heaven must receive until the times
 ‘of restitution of all things, which God hath spoken BY
 ‘the mouth of all his holy prophets since the world be-
 ‘gan.’^b

Hence, its being said, that the Holy Ghost spoke *by* the
 prophet Isaiah, is no more an objection against his being
 the God that spoke *to* him, than its being said, that God
 spoke *by* the prophets, is an objection against his having
 spoke therein *to* them. Accordingly the very same form
 of expression is used when a text is quoted as God’s speak-
 ing, or as the Holy Ghost’s speaking by the prophets.
 ‘This scripture must needs have been fulfilled (says Peter)
 ‘which the Holy Ghost BY THE MOUTH of David spake
 ‘before concerning Judas.’^c And ‘Lord,’ (said the disci-
 ples) ‘thou art God, which hast made heaven, and earth,
 ‘and the sea, and all that in them is, who BY THE MOUTH
 ‘of thy servant David hast said, why do the Heathen
 ‘rage,’^d &c.

Thus, the objection being removed, it appears with a
 good deal of evidence, that the words spoken by *Jehovah*
 himself in his own name to and by Isaiah, are the words
 which the *Holy Ghost* then spoke to and by him: and since
 the only speaker of them was the only true God, the Holy
 Ghost must needs be that God, not exclusive of the Father

^h Ezek. iii. 27.

ⁱ 1 Sam. xxviii. 17.

^b Acts iii. 18, 21.

^j Chap. xi. 5.

^m 2 Kings xxi. 10, 12.

^c Chap. i. 16.

^k 1 Kings viii. 53.

^a Heb. i. 1.

^d Chap. iv. 24, 25.

and Son, but inclusive of them, as the one God with them.

ARG. 2. The same distinguishing NAMES and TITLES as are proper and peculiar to the only sovereign and almighty God, do in a proper sense belong to the Holy Ghost.

It is generally allowed that *God is a Spirit*. But I do not find that he is expressly called so more than *once* in scripture, where Christ says, ‘ God is a Spirit, and they ‘ that worship him, must worship him in spirit and in ‘ truth.’^c One reason why this is no oftner mentioned, may be supposed to be, because it is easily proved that God is a Spirit by clear deduction from natural principles, and from what is said concerning him in scripture. But this reason would equally lie against the scripture’s insisting on many other things concerning God, particularly his *almighty power*, which is nevertheless very often asserted. May we not therefore rather suppose, that God is so sparingly called a Spirit, because the *spirituality* of his being is sufficiently expressed by the name of the third person in the Godhead, who is usually called *the Spirit* absolutely, and *the Spirit of God*.

And if, for this reason, God spoken of absolutely is but once called a *Spirit*, the Spirit, for a like reason, may be but seldom expressly called *God*. For the very name of *the Spirit*, so emphatically put, as it is in scripture, when applied to the Holy Ghost, must needs import that he is *God*, because there is but one eminently spiritual Being, and that is frequently called *God*. And who should be called *the Spirit of God*, as the soul of man is called *the spirit of man*, but he who is himself God? Though angels are *spirits*, who derive their beings from God, and are employed in honourable offices, and sent forth from God as ministring spirits too; yet they, not partaking of the one divine nature, are, I think, never called *the spirits of God*, but usually the *angels* or messengers, *ministers* and *servants of God*. And if the Holy Ghost was a created spirit, or was but a ministring spirit, or was a servant of God, it is strange that he should never be once called by any of these names; but should on

^c John iv. 24.

the other hand be *commonly* called with strong and peculiar emphasis, *the Spirit*, and the *Spirit of God*, especially considering that there is infinitely more danger of mistaking him for God by reason of those names, if he really was not God, than there would be of mistaking the angels for gods, if they were called the spirits of God.

God is frequently called the God of all creatures, yea, and of Christ himself considered in his human nature. 'My God, my God,' said Christ, 'why hast thou forsaken me?'^f And he is stiled, 'the Lord, the God of heaven, and the God of the earth.'^g And frequently *the Lord* and *God of hosts*; a principal part of which is, that *heavenly host* who *praised God*, saying, 'Glory to God in the highest,'^h &c. He is 'the Father of spirits,'ⁱ and 'the God of the spirits of all flesh.'^k But he is never said to be *the God of the Spirit*, or *the Spirit's God*. Though God, considered in some other person of the Godhead, sometimes speaking of the Holy Ghost, calls him *my Spirit*; as a man speaking of his soul, says *my soul*; and as God, speaking of himself after the manner of men, often says *my soul*; yet the Holy Ghost, speaking of the Father, or Son, or of God under any consideration of him, never says *my God*. This shews that whatever distinction there is between the Father, and Son, and him, they are not a God to him, nor are they as God distinguished from him, and consequently that his being called *the Spirit* absolutely, and *the Spirit of God* by way of eminence, is fully consistent with his being God, and that those denominations of him do indeed denote his Godhead, in opposition to all creatures, which are excluded from bearing these names.

Though these names are *personal* appellations of the Holy Ghost, to distinguish him from the *persons* of the Father and Son; yet they do not distinguish his *nature*, being, or essence from theirs, as they do from all creatures; but they are to be considered as names which are agreeable to and have a foundation in his nature; and so he is that God, who, together with the Father and Son from whom he proceeds, is in the highest eminence a Spirit. Accordingly there are several texts of scripture that speak of him under

^f Matth. xxvii. 46.

^g Gen. xxiv. 3.

^h Luke ii. 13.

ⁱ Heb. xii. 9.

^k Numb. xvi. 22.

such names, as are peculiar to the one only great and sovereign God.

The names *Lord*, *God*, and *Jehovah*, are the most proper appellations of the supreme Being; and the two last of these especially, when used in an absolute and proper sense, are certainly peculiar to the infinite Majesty of heaven and earth. For 'He is God, and there is none else.'¹ Before 'him there was no god formed, neither shall be after him.'^m 'And his name alone is Jehovah.'^a And yet these names are used in an absolute and proper sense, as denominations of the Holy Ghost.

1. The name *Lord* doth in an absolute and proper sense belong to the Holy Ghost.

It is of him that the apostle seems to speak, when after a long discourse about the Spirit, he says, * 'Now the Lord 'is that Spirit;'^b and at the close of the next verse, which is rendered 'the Spirit of the Lord,' the most grammatical construction is † *the Lord the Spirit*. This Spirit seems likewise to be meant by the *Lord*, in distinction from the Father and Son, when the apostle says, 'The Lord direct 'your hearts into the love of God, and into the patient 'waiting for Christ.'^c Here is a distinction of the *Lord* from God, viz. the Father, and from Christ. And the work here ascribed to this Lord is the special work of the Holy Ghost, since not only *love*, but likewise *faith*, *long-suffering*, and *meekness*, which make up this *patience*, are spoken of as *the fruits of the Spirit*.^d Or, if by 'directing 'our hearts into the love of God,' we understand an acquainting and affecting our hearts with a sweet and assuring sense of his love to us, this is likewise the work of the Holy Ghost, who 'sheds abroad the love of God in our 'hearts.'^e But still more plainly the Holy Ghost is stiled the *Lord*, in the apostle's prayer for the Thessalonians. 'Now God himself, and (or even) our Father, and our

¹ Isa. xlv. 22.

^b 2 Cor. iii. 17, 18.

^d Gal. v. 22, 23.

^m Chap. xliii. 10.

† κυριον πνευματος

^e Rom. v. 5.

^a Psal. lxxxiii. 18.

^c 2 Thess. iii. 5.

* See an elaborate Comment on this text and context, to prove that the Holy Ghost is the *Lord* here mentioned, by Mr. Nelson's friend in his *Scripture-doctrine of the Trinity*, p. 132, and continued, p. 270.

‘ Lord Jesus Christ direct our way to you. And the Lord
 ‘ make you to increase and abound in love one towards
 ‘ another, and towards all men, even as we do towards you,
 ‘ To the end he may stablish your hearts unblameable in
 ‘ holiness before God, even our Father, at the coming of
 ‘ our Lord Jesus Christ with all his saints.’^f Here the
 Father and Son are distinctly spoken of under personal cha-
 racters, ‘ God our Father, and our Lord Jesus Christ;’
 and thereupon another person is mentioned after them, in
 distinction from them, ‘ And the Lord make you to in-
 ‘ crease and abound in love:’ and who can we so naturally
 suppose this Lord to be, as the Holy Ghost, whose special
 work it is to ‘ make us increase and abound in love one
 ‘ towards another;’ hence it is called our ‘ love in the
 ‘ Spirit.’^g And then in the next words, he is again distin-
 guished from the Father and Son, where the apostle prays
 that ‘ he might establish their hearts unblameable in holi-
 ‘ nefs.’ This *he* plainly refers to one of the three last men-
 tioned persons: but not to the *Father*; for he was to esta-
 blish their hearts ‘ before God, even the Father;’ nor to
the Son; for he was to establish their hearts ‘ at the coming
 ‘ of our Lord Jesus Christ;’ and so the Father and Son are
 still distinguished from this person, who was to *establish*
 them: and therefore *he* most evidently refers to the next
 preceding antecedent, who was called the Lord, and per-
 sonally distinguished by that title from the Father and Son.
 And if this Lord was neither the Father nor Son, he can be
 no other than the *Holy Ghost*, whose peculiar work it is, as
 the *Holy Spirit*, to ‘ establish our hearts unblameable in
 ‘ holiness.’ Thus understanding the words, all appears
 natural, easy, and genuine; whereas any other construction
 puts a force upon them, and flings the mind into confusi-
 on about the determinate meaning of the words, *Lord*, and
he.

2. The name *God* is likewise applied in an absolute and proper sense to the Holy Ghost.

According to one explication that was given of our con-
 text, he is there expressly called the *same Lord*, and the
same God, who is called the *same Spirit*;^e which I have
 shewn is the Holy Ghost. His being called *God* might be

^f 1 Theff. iii. 11, 12, 13.

^g Col. i. 8.

^e 1 Cor. xii. 5, 6, 7.

argued from those places, which cast a light upon one another, by affirming such things to be *of the Spirit*, which are in other places said to be *of God*. Thus what is called a being *born of God*,^f is afterwards called a being *born of the Spirit*,^g which shews that this Spirit is the God, who is the author of the new birth. And those whom the apostle calls the *temple of God*^h at one time, he calls the *temple of the Holy Ghost*ⁱ at another; which shews, that he is the God who dwells in believers as his temple. And who but God can be said to dwell in us as his temple, since a *temple* is always *relative to God*, and he that by way of eminence dwells therein, is the supreme God? as Christ intimates when he says, ‘Whosoever shall swear by the temple, sweareth by it, and by him’ (meaning the only true God) ‘that dwelleth therein.’^k And when the apostle tells us his ‘preaching was not with enticing words of man’s wisdom; but in demonstration of the Spirit and of power;’ he adds in the next words, ‘that your faith should not stand in the wisdom of men, but in the power of God.’^l Which shews that this Spirit is that God, in or by whose power the apostle preached, and they believed. But we shall have occasion to consider these things farther, under some following heads of argument.

The Holy Ghost is still more directly stiled *God*, when he is spoken of as that God to whom Ananias lied. ‘Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost?—Thou hast not lied to men, but to God.’^m That which is called lying to the *Holy Ghost* is called a *lying to God*, to shew the *dignity* of the Holy Ghost, and to aggravate Ananias’s sin in lying unto him; inasmuch as the object against whom that sin was most directly committed was *God*: and this is afterward called a ‘tempting the Spirit of the Lord,’^a agreeable to a like phrase of this apostle’s, who on another occasion cautions against *tempting God*.^b

The *Holy Ghost*, and *God*, are indeed different expressions, and yet may well denote one and the same person; for the *Holy Ghost*, and *the Spirit of the Lord*, used in the same dis-

^f John i. 13.

^g Chap. iii. 5, 6, 8.

^h I Cor. iii. 16, 17.

ⁱ 2 Cor. vi. 19.

^k Matth. xxiii. 21.

^l I Cor. ii. 4, 5.

^m Acts v. 3, 4.

^a Verse 9.

^b Chap. xv. 10.

A DIVINE PERSON, &c.

course are different terms too, and yet there is no room to doubt but the same person is meant by both: that Holy Ghost to whom Ananias lied, is that Spirit of the Lord whom he tempted. His lying to him was his tempting him, as it was an unbelieving wicked experiment whether he could discover and would resent the sacrilegious hypocrisy of that lie: and therefore it seems very absurd to suppose that the Holy Ghost was tempted, and yet is not the God to whom Ananias lied, when by that lie he tempted him.

Obj. If it is said, that lying to the Holy Ghost was lying to God, because the Holy Ghost acted through the apostles in the *name* and by the *authority of God*. *Ans.* It may be answered, that this reason will make the lie of Ananias to be against the apostles themselves, as well as against the Holy Ghost: and the sin of that lie would have been as properly aggravated by saying it was committed against them as against him; for they likewise spoke and acted in the *name*, and by the *authority of God*: and this authority (if it is proper so to speak) was lied unto and affronted in them, as really, and more visibly than in him. Hence it would have been as true, in the same sense of the phrase, that Ananias lied not to the Holy Ghost, as that he lied not to men; and it would have been no more true that he lied to the Holy Ghost, than that he lied to men. But the apostle affirms that he *did lie to the Holy Ghost*; and explaining the sense of that expression, calls it his *lying not to men, but to God*.

If the Holy Ghost is not God, it would have been more natural and agreeable to the apostle's design to have said, he *lied not to men, nor to the Holy Ghost, but to God*; or rather it seems to me, that there was no occasion to have mentioned *men* at all in the explication of his meaning. For nothing had been said about lying to men; and therefore it seemed to be an improper explication and aggravation of that sin to say, *thou hast not lied to men*, unless the apostle designed thereby to shew that the Holy Ghost, to whom it had been said Ananias lied, was infinitely greater than men, even *God* himself. But admitting that the Holy Ghost is God, nothing could be more apt and forcible to strike Ananias's conscience, with horror at the daring guilt of that lie to the Holy Ghost, than to remind him

plainly that it was not a common lying to men, but directly to *God* himself. On the other hand, it having been said that Ananias lied to the Holy Ghost, if the Holy Ghost is not God, (and yet the apostle, to exaggerate the crime committed against *him*, would call it a lying to God) it seemed very necessary, both to answer the design of aggravating the sin, and to prevent mistakes, that he should have said, *Thou hast not lied to the Holy Ghost, but to God*. This way of speaking is the constant usage of scripture on like occasions, when it would distinguish God from persons, who are affronted or injured, as acting in his name, and by his authority. Thus Moses and Aaron, having spoken of Israel's murmuring against the Lord and them, explained themselves, and aggravated that peoples sin, by saying, 'Your murmurings are not against us, but against the Lord.'^a When Israel rejected Samuel and his sons, whom he had made judges over them, 'The Lord said to Samuel—They have not rejected thee, but they have rejected me.'^b And the apostle speaking of those that despised his ministrations, said, 'He that despiseth, despiseth not men, but God.'^c Accordingly, if the Holy Ghost is not God, but only acted in the name and authority of God, the place he bears with respect to Ananias's lie required that it should have been said to Ananias, *Thou lied'st not to the Holy Ghost, but to God*. But instead of this, the apostle first asserts that he *lied to the Holy Ghost*, and then in the explication and aggravation of that sin, he makes no distinction between the Holy Ghost and God, but only between men and God, as the object of it. The Holy Ghost therefore must be one of these; and as it cannot be pretended that he is meant by *men*, he must needs be meant by *God*, who is spoken of as lied unto, in opposition to men.

3. The name *Jehovah* is likewise applied in an absolute and proper sense to the Holy Ghost.

The word *Lord* in the New Testament, which I have shewn is sometimes applied to him, answers to *Jehovah* in the Old, and is the same word in the *Greek* by which the *Seventy* usually translated *Jehovah* in the *Hebrew*. And the instances I have given of scripture-interpretation, by which

^a Exod. xvi. 7, 8.

^b 1 Sam. viii. 1,—7.

^c 1 Theff. iv. 8.

Holy Ghost is shewn to be the Jehovah, and Jehovah of Lord of hosts who spoke in the *Psalms*, and to the prophet Isaiah, are good proofs of his bearing those names. But besides all this, he in other places, speaking in his own name, calls what he saith, the *sayings of Jehovah*, and so gives himself that denomination. ‘The Spirit (saith the prophet Ezekiel) entered into me, and set me on my feet, and spake with me, and said to me, go shut thyself within thine house,——and I will make thy tongue cleave to the roof of thy mouth.——But when I speak with thee, I will open thy mouth, and thou shalt say unto them, thus saith the Lord God, he that heareth, let him hear; and he that forbeareth, let him forbear.^d And the Spirit of the Lord fell upon me, and said unto me, speak, thus saith the Lord, thus have ye said O house of Israel, ——Ye shall fall by the sword, I will judge you in the border of Israel, and ye shall know that I am the Lord.’^e The Holy Ghost is the only speaker in all these and the intermediate verses; and there is no appearance but that he speaks in his own name, and calls himself the Jehovah, whose words the prophet was to speak to the people.

The phrase, *thus saith the Lord*, as it is used in these places, does not, I conceive, intimate as if the Spirit spoke in the name of the Lord to the prophet, as the prophets used to do to the people; for it appears very plain to me, that in these discourses, *thus saith the Lord*, is not to be understood as the words of the Spirit speaking in the name of God, and shewing his commission to the prophet, but as the words which he, asserting himself to be the Lord, put into the prophet’s mouth to speak to the people. Hereby he (as God usually did) gave due weight to his message as coming from the Lord or Jehovah himself, who spoke these words to the prophet, and gave him a charge to speak them to the people. For in one of these places the Spirit said to the prophet, ‘Thou shalt say unto them, thus saith the Lord God;’ and in the other, ‘speak, thus saith the Lord.’ And the place which the Spirit bears herein, may receive light from a like speech of God to the prophet Isaiah. ‘Then said the Lord unto Isaiah, go forth now to meet Ahaz,——and say unto him take heed, and be quiet, fear

^d Ezek. iii. 24, 26, 27.

^e Chap. xi. 5, 10.

‘not, neither be faint-hearted.—Thus saith the Lord
 ‘God it shall not stand, neither shall it come to pass.’^f If
 the Lord, who here speaks, is the Spirit (as seems very
 likely, because such speaking is often ascribed unto him)
 then it is undeniable that he is called *Jehovah*, because it is
 expressly said the Lord, or *Jehovah*, spoke to Isaiah. Or,
 if the Lord, or *Jehovah*, is here considered as the denomi-
 nation of God absolutely, or, of any other person in the
 Godhead, then this *Jehovah*’s saying to the prophet, ‘say
 ‘unto Ahaz,—thus saith the Lord,’ answers the objecti-
 on taken from the like form of speech, used by the Holy
 Ghost in his speaking to the prophet Ezekiel, and shews
 that he spoke of himself, as the *Jehovah* whose words the
 prophet should deliver with a ‘thus saith the Lord.’ But
 this and some of the foregoing texts have been farther illu-
 strated and vindicated by a better hand, † and therefore I
 have the less insisted on several of them.

Thus the Holy Ghost is represented under those names,
 that are proper and peculiar to the only great and sovereign
 God, some of which names are expressive of the nature of
 God. And therefore if names signify any thing, as they
 certainly do, they being intended to be the signs of things,
 he whose name is emphatically *the Spirit, the Lord, God,*
 and *Jehovah*, cannot but be the infinitely great and al-
 mighty God.

A P P L I C A T I O N.

Use I. We may hereby see the great advantage of com-
 paring one scripture with another.

This, under the guidance of the divine Spirit, is the
 likeliest way of coming at the knowledge of the truth as it
 is in Jesus. We cannot reasonably expect that every
 branch of sacred truth should be always delivered in plain
 and irresistibly evident propositions, directly asserting it in
 so many words. This would leave no room for diligence
 in our inquiries, or for dependence on the Spirit of truth

^f Isa. vii. 3, 4, 7.

† See the *Scripture-doctrine of the Trinity* by Mr. Nelson’s friend, p. 115,
 &c. and continued, p. 226, &c.

to guide us in our searches after truth. And yet all things of importance are so clearly revealed, that what seems obscure in some places, is made very evident by comparing them with others. Many instances of this kind may be easily observed by comparing some places in the Old and New Testament respectively, and in a very remarkable manner by comparing some in the Old with others in the New. Some Old Testament texts considered by themselves are very obscure, but become very plain by considering them in the light of New Testament explications, which cannot but be infallibly true, because they are God's own comments upon his own words.

The *moral law* itself is better understood by Christ's explanation of it in the New Testament, than ever it was before. Many *typical* transactions and institutions of worship under the Old Testament dispensation, were hard to be understood in their reference to the *doctrines, duties, and privileges*, which were to be brought in, or to be set in a fuller light by the gospel-dispensation, till by this dispensation they were explained; and yet they had the same *meaning* then as they have now, as the apostle remarks with respect to some of them, when he tells us what they *signified* during the time of their institution and observance. 'The Holy Ghost this SIGNIFYING, that the way into the holiest of all was not yet made manifest, WHILE as the first tabernacle was yet standing.'^s The *incarnation, sufferings, and mediatorial glory* of Christ, though very plainly spoken of in some places of the Old Testament, were nevertheless so obscurely hinted in others, that it was difficult to know whether some of them had any reference to Christ or no, till the New Testament interpreted them of him. This is very observable with respect to many texts in the Psalms and prophets. But though they were not then so well understood in their reference to Christ as now, yet their real meaning was the same then as now. For the prophets 'propheying of the grace that should come to us, searched what, or what manner of time the Spirit of Christ which was in them DID SIGNIFY, WHEN it testified BEFOREHAND the sufferings of Christ, and the glory that should follow.'ⁿ So in like manner, though there are

^s Heb. ix. 8.

ⁿ 1 Pet. i. 10. 11.

several Old Testament texts, which speak very plainly of all the divine persons in the Godhead, yet there are others, which appear less clear and determinate, till they are understood in the light of the New Testament, and then they speak with convincing evidence. But the explained sense of those texts was always really the same as now, and was capable of being known then, though it was not *equally* obvious, nor so well understood as now.

As the same Spirit is the author both of the Old and New Testament, which are together our perfect rule of faith and practice, the common justice due to other authors, of determining their meaning in more doubtful or less evident places, by what they more plainly say on the same subjects in others, is more abundantly due to the Holy Ghost; because he is infallible in all that he says, and is always of one mind. A comparing therefore scripture with scripture must be a profitable, safe, and unexceptionable rule of interpretation; a rule which the Holy Ghost himself has recommended to us, by his directing and influencing the inspired penman themselves to speak and argue about divine things, ‘not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.’ⁱ

Use II. We may hereby see the GRACE of the gospel dispensation, and the DUTY it lays upon us.

Its *grace* appears, as in many other instances, some of which may be considered hereafter, so in God’s condescending to make a more *clear familiar* and *enlarged* revelation of himself to us Gentiles, as well as to the Jews, than he did to the Old Testament church. We once had nothing to do with the sacred oracles, but now have their last and best edition, with such additions as make up the fullest discovery of God’s mind and will, that ever was designed for the instruction of his church in this lower world. How highly are we favoured of the Lord, who ‘spoke in times past to the fathers by the prophets, but hath in these last days spoken to us by his Son.’^k And that ‘which at the first began to be spoken by the Lord, was confirmed to us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers mi-

ⁱ 1 Cor. ii. 13.

^k Heb. i. 1, 2.

‘racles, and gifts of the Holy Ghost, according to his own will.’¹ The *veil* which formerly covered the deep things of God, is now taken off, that we may behold them ‘with open face’^m in the glass of the gospel. And that ‘which in other ages was not plainly made known to the sons of men,’ is now more fully ‘revealed to his holy apostles and prophets,’ and through their means to us, ‘by the Spirit.’^a The great and glorious things thus made known, are worthy of the study of angels, things which they ‘desire to look into.’^b And the revelation which God has made of them to the church is so clear and abundant, that it *improves* the knowledge even of the heavenly host: he revealing them to this *intent*, among others, ‘that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God.’^c O what an infinitely great and gracious stoop is this in God to us, that he should give us angels food, and teach us the mysteries of his will more fully and plainly than he had ever taught, even those attendants of his throne, before!

The light and grace of this dispensation increase our obligations to *duty*. The clearer this *light* is, the more strongly are we bound to believe in the most stedfast and explicit manner what God hath therein revealed of himself; and the more abundant this *grace* is, which appears in giving us this increased light, the higher are our obligations to bring forth the fruits of holiness and obedience unto God. How *thankful* should we be, that our ‘lines are fallen in pleasant places,’^d that we live in gospel-days, and in a Protestant gospel-land! and how *ashamed*, that we live no more according to gospel-light; that it has no better effects upon us; but that our faith is so weak, and our obedience so defective as they are!

¹ Chap. ii. 3.

^m 2 Cor. iii. 18.

^a Eph. iii. 5.

^b 1 Pet. i. 12.

^c Eph. iii. 10.

^d Psal. xvi. 6.

S E R M O N IV.

I COR. xii. 11.

BUT ALL THESE WORKETH THAT ONE AND THE
SELF-SAME SPIRIT, DIVIDING TO EVERY MAN SE-
VERALLY AS HE WILL.

WE have gone through *two* heads of argument to prove that the Holy Ghost is the sovereign and almighty God, and now proceed to a *third*.

ARG. 3. The divine nature, and essential incommunicable properties of the great and sovereign God, are spoken of in scripture, as the nature and properties of the Holy Ghost.

Though the *names* appropriated in scripture to the only true God, are a sufficient evidence that he to whom the scripture applies them is indeed that God; and this being the case (as has been shewn) with respect to the Holy Ghost, we are thereby assured that *he* is that God: yet it will tend still farther to settle and satisfy us, if we find according to scripture evidence, that he likewise hath the true *nature* and *essential properties* of that infinitely blessed God, who is set out to us by those names. Yea, this alone, one would think, might be sufficient to determine the point, even though he had not been called by those names; for *this* would effectually intitle him to *them*; and who would scruple to call him what he *really* is?

I shall therefore proceed to consider such an account of God in his *nature* and *essential properties* as the scripture describes him by, to distinguish him from all other beings; and shall shew that the same infallible scripture describes

the Holy Ghost by them in its application of them to him. In pursuit of this design, I shall go through the same plain familiar description of God, which was considered in my discourse on Christ's Deity, as it is gathered out of the scriptures by *the assembly of Divines* in their Catechism; and shall endeavour to shew, that all its parts agree to the Holy Ghost; or that he is that *God*, who "is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power; holiness, justice, goodness, and truth." That this is a *scriptural* description of God, and such a description of him in his *nature* and *essential properties*, as is sufficient to distinguish the one only true God from all other beings, is so evident of itself, that it would be superfluous to say much upon it.

The three first properties, mentioned in this account of God, are *incommunicable*, or such as, according to all our notions of God or creatures, taken from scripture or reason, cannot in a proper sense be conveyed to a creature, it being a contradiction in terms to speak of a creature, who is properly infinite, eternal, and unchangeable, that is, in other words, an infinitely perfect and necessarily existent creature without any beginning, possibility of change, or end. Who ever dreamed of such a creature as this! and though there are some shadows of resemblance in some creatures of the rest of the properties or perfections contained in this description of God, yet considering those as clothed with *infinite, eternal, and unchangeable*, in that consideration of them, they are equally *incommunicable* too. For it is impossible that any but the infinite God should have them in that infinite, eternal, and unchangeable manner; since *infinity, eternity, and unchangeableness* joined with those perfections, make up the most exalted and distinguishing idea we can have of the only true God.

If the Holy Ghost is proved to be infinite, eternal, and unchangeable in his *being*, that alone is sufficient to prove that he is so in all the *essential attributes* of his being. For his *being*, and *essential attributes* are, as far as we know, the same thing differently conceived of by us; or at least, it must be allowed that the being which is infinite, eternal, and unchangeable, must be so in all the *essential attributes* that shall be proved to belong to it; for it would be a contradiction to talk of an infinite, eternal, unchangeable being, and

of finite, temporal, and changeable *essential* attributes of that being. And on the other hand, if it is proved that the Holy Ghost is infinite, eternal, and unchangeable in but *one* attribute, that is a sufficient proof that he is so in all his essential attributes, and in his *being* too; because it is likewise a manifest contradiction to talk of an infinite attribute in a finite being of finite attributes. Once more, if it is proved that the Holy Ghost is possessed of God's essential perfections, that is a proof that his nature is the divine nature, and that he is the only true God; because *such* perfections cannot be supposed to exist without their proper nature; and because it is by *them* that God is what he is, in distinction from all other beings. So that a proof that any one part of this description of God belongs properly to the Holy Ghost, is in effect a proof of the whole; and consequently a proof of each part, is of itself a distinct argument for the reality of his Godhead; and a proof of all its parts, is a complicated, and to me unanswerable, proof of the same.

Having premised these things, I am now to shew that this scriptural description of God in his divine nature and essential properties, or attributes, is the description which the scripture gives of the Holy Ghost.

It is altogether needless to insist on proofs that he is a *Spirit*, or that he is a spiritual being, because all the names by which he is known, aloud proclaim it. His common titles are *the Spirit*, *the Spirit of God*, and *the Holy Ghost*, and the like, as every one knows that has ever heard any thing of him. And though these are applied to him as personal characters, they nevertheless assure us, that he is such a person as is a *Spirit*; and accordingly none that I know of, who own him to be a person, deny him to be properly a *Spirit*. This therefore being an agreed and evidently determined point, I shall consider his divine properties in order.

1. The Holy Ghost is INFINITE in his being, or he is an infinite *Spirit*.

He is not confined to any place, or limited within any bounds; but like the infinite God is in all places at once. It is by him that our ascended Redeemer *fills all things*;^c all

^c Eph. iv. 10.

ordinances, officers, and members of Christ are filled with energy, gifts, and graces by the Holy Ghost, according to Christ's many promises of sending him to those purposes. Hence the most remarkable *filling* we ever read of in pursuance of Christ's ascension, is declared to be by the Holy Ghost. It was he that on the day of Pentecost filled the disciples, and the house where they were sitting, to the amazement of all the audience that crouded thither on that occasion; and he filled the apostles preaching with efficacy, and a great multitude of the hearers hearts with grace. An account of which you have at large Acts 2d chapter throughout, He still fills the officers of the church with ordinary gifts, and their holy administrations with all the power and success that attend them in all the assemblies of his people, (as may be hereafter shewn) and therefore he must be every where present at once, to fill them all according as he will, wherever they are widely scattered abroad on the face of the earth. He is in *heaven*, being one of the 'Three, who bear record'^f there; and yet 'the heaven of heavens cannot contain him';^g as is said of Israel's *Jehovah*; for he is likewise upon 'earth filling all things,' and having his dwelling-place in his church and people as his temple here. 'Your body,' says the apostle, 'is the temple of the Holy Ghost, which is IN you.'^h And since there can be no immediate operation without the presence of that which operates, every impression that he himself makes upon any heart, in a way of common or special influence, is a proof of his omnipresence.

That he is at once present in heaven and earth, appears to me with satisfying evidence. For I suppose none will say that Christ was *totally* destitute of the Spirit when he went to be baptized, and yet the Spirit is spoken of as coming down *from heaven* in a visible appearance at his baptism. 'The HEAVENS were open to him, and he saw the Spirit of God DESCENDING like a dove, and lighting upon him.'ⁱ And John bare record saying, I saw the Spirit DESCENDING FROM HEAVEN like a dove, and it abode upon him.'^k This must necessarily suppose that the Spirit was in heaven at the same time that he was by

^f 1 John v. 6.^g 1 Kings viii. 27.^h 1 Cor. vi. 19.ⁱ Matth. iii. 16.^k John i. 32.

some lower measures of operation in Christ's human nature on earth, antecedent to and at the time of that most remarkable descent from heaven upon him. And after Christ was filled with *the Spirit above measure*, still that Spirit was in heaven: for when Christ was with his disciples he told them, that unless he departed, the Spirit would not come; but he would go to heaven, and send him *from the Father* to them,¹ as one that was present with him; which shews that this Spirit still abode with the Father in heaven after he was given without measure to Christ considered in his human nature on earth. Accordingly after Christ's ascension, this Spirit came like a *sound from heaven*^m upon the disciples on the day of Pentecost; and yet this Spirit was with them, in some low degrees of influence, with respect to the gifts and grace they had before this plentiful unction. Hence said Christ to his disciples before this effusion, 'He' (the Spirit of truth) 'dwelleth in you,' as well as 'shall be in you.'^a The giving of this Spirit according to an agreed dispensation is called a 'pouring him upon us from on HIGH;^b and yet, notwithstanding he is poured from on *high* upon us, he is spoken of as still continuing in heaven, being represented with respect to his manifold operations, as 'the seven spirits which are before God's,' viz. the Father's 'throne;^c which may hereafter be shewn to be meant of this Spirit, who is but *one Spirit*, though his gifts and operations are many. All this makes up a convincing evidence, that the Spirit's most eminent residence is in *heaven*, as God's is usually represented to be; and yet that he hath a constant being and operation on *earth*, diversifying that operation according to his pleasure on the hearts of those in whom he dwells. With respect to these operations, he is said to *come* unto us as often as he renews them upon us; but this (as has been observed) is no more a proof of any removal of his essential presence, as if he left heaven when he comes to us, than it was of such removal of God's essential presence when he was said to 'bow the heavens and come down,^d and to go and return to his place,'^e or when *Jehovah*, at the building of Babel, was said to 'come

¹ Chap. xvi. 7. and xv. 26.^m Acts ii. 2.^a John xiv. 17.^b Isa. xxxii. 15.^c Rev. i. 4.^d Psal. xviii. 9.^e Hosea v. 15.

‘down to see the city and tower, which the children of
‘men builded, and to go down and there confound their
‘language.’^f Nor is the Spirit’s being *sent* from heaven
any more a proof that he leaves heaven when he comes to
us, than it is that God’s *mercy* and his *truth* leave heaven,
when he is said to ‘send them from heaven to save us.’^g

It has been urged by some, that Satan may be said to be
omnipresent as well as the Holy Ghost, because he operates
in many places at once, as appears from his being called
‘the spirit that worketh in the children of disobedience,’ at
one and the same time wherever they are; and ‘the devil
‘who leads them captive at his will.’ But this objection
will have little force, if we consider that as there are in-
numerable devils, so when we read of *Satan*, the *devil*, and
the *unclean spirit*, we may understand these terms as *names*
of multitudes, including more evil spirits than one. Many
devils are sometimes spoken of collectively in the singular
number, as if they were all but one devil, because they
make all but one kingdom, are united like a body politic,
and agree in one interest and design. Or if we suppose the
chief or prince of devils, to be sometimes meant by these
names, yet his actings may be understood as including the
actings of lesser devils, that are under his dominion, and
observe his orders. Thus by Satan Christ means more
devils than one, when he says, ‘If Satan cast out Satan,’
that is, if one or more devils cast out others, ‘he is divided
‘against himself,’ that is, the kingdom or body politic of
devils is divided against itself, as the next words explain it,
‘how shall then his kingdom stand?’^h and in the following
verses this casting out of *Satan* is called a casting out of
devils.ⁱ In like manner the demoniac that ‘met Christ out
‘of the tombs,’ is called ‘a man with an unclean spirit;’^k
‘and Christ spoke to this spirit as to one single person,
‘Come out of the man, thou unclean spirit.’^l And yet this
spirit says of himself, ‘My name is legion; for we are
‘many.’^m Now it is obvious that the devil, considered as
inclusive of many evil spirits, may be in many places at
once; and yet no one of those spirits can be so. But the
Holy Ghost is expressly said in our text and context, to be

^f Gen. xi. 5, 7.^g Psal. lvii. 3.^h Matth. xii. 26.ⁱ Verse 27, 28.^k Mark v. 2.^l Verse 8.^m Verse 9.

but *one and the same* single *Spirit*, though his gifts and operations in different persons and places at once are many. This necessarily supposes that this one Spirit is at once in all those places where he works by his own immediate agency, and consequently that he is omnipresent.

Hence the Psalmist, speaking of the omnipresence of God, represents that of the Spirit as equal to it, and even the same with it. 'Whither shall I go from thy Spirit? or whither shall I fly from thy presence? if I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.'^a Some by God's *presence* understand the *Son*, who is called 'the Angel of his presence:'^b and so this text is a testimony to the omnipresence of all the persons of the Trinity, with respect to being and operation. However the *Spirit* is expressly mentioned, by his proper distinguishing title, under the character of such omnipresence, that it is impossible to fly from it: 'Whither shall I go from thy Spirit?' And to shew that the omnipresence of the Spirit is the omnipresence of God himself, the Psalmist in the next verse argues from *that* to *this*, expressing his apprehensions on that account of the impossibility of finding any place in heaven, earth, or hell, where God is not. 'If I ascend up into heaven, thou art there,' &c. To suppose that this name, *thy Spirit*, is a poetical flight, signifying, not the Holy Ghost, but some property of God, is a very bold and dangerous straining of proper and distinguishing expressions into loose and indeterminate metaphors, and is a violation of all just laws of interpretation, when the nature of the things spoken of admits of a proper sense, as we have seen it doth in this case, by what has been said concerning the omnipresence of the Holy Ghost, who usually bears the title of the *Spirit of God*.

2. He is a Spirit who is ETERNAL in his being.

He is expressly called the *eternal Spirit*, in distinction from the Father and Son, when Christ is said 'through the eternal Spirit' to have 'offered himself without spot to God.'^a He was before all things, because the Maker of

^a Psal. cxxxix. 7, 8, 9, 10.

^b Isa. lxiii. 9.

^a Heb. ix. 14.

them, as may be shewn hereafter. He always was the Spirit of God, there being no account of any beginning he ever had, or that God ever was without the Spirit. But this property of the Holy Ghost has been considered at some length already under the third *explaining proposition*. I therefore proceed to the next.

3. He is a Spirit who is UNCHANGEABLE in his being.

He, being infinite and eternal, cannot but be unchangeable. If he is infinite in being or essential presence, there is no room for change of place: and if he is eternal in his being, that, as has been shewn, imports *necessity* of existence, or that he could not but be what he is. To suppose a change in his being, is to destroy the eternity of it; for by such change he would become a new and different being from what he was before, a being of no older date than from the time of that change. Yea, if the Father and Son are unchangeable in their being, the Holy Ghost cannot but be so too; because (as has been before shewn) he, as to his *nature*, being, or essence, is the *same* with them, and as to his *personality* or manner of having that being, he is always *necessarily* proceeding in one and the same inconceivable and invariable manner from them. And a necessary emanation, in an unchangeable nature from unchangeable persons, must of necessity be unchangeable too.

Hence the unchangeable *sameness* of the Spirit himself, under all the *diversities* of his operations, is spoken of just in the same terms as the unchangeable sameness of the Father and Son, under their divers operations, is expressed by in our text and context, supposing that by the *same God*, is meant the Father, and by the *same Lord*,^b the Son. And to secure the invariable sameness of the Spirit, *that* is several times repeated, and at last summed up with still stronger emphasis in our text, where he is called *one and the self-same Spirit*; *one Spirit* in opposition to his *manifold operations*; and the *self-same Spirit*, in opposition to all the *diversities and variety* of them. Or if we suppose, that by the *same God*, the *same Lord*, and the *same Spirit*, is meant the Holy Ghost under different denominations, the sameness of his divine Being is so much the more strongly asserted, and all

^b 1 Cor. xii. 4,—11.

the unchangeableness that goes into our idea of the same God, the same Lord, and the same infinite Spirit, is ascribed to him. And the * word here used to signify the sameness of the Spirit, is that which is used to signify the unchangeable sameness of the great Jehovah, in opposition to all creatures, 'As a vesture shalt thou fold them up, and they shall be changed; but thou art † THE SAME, and thy years shall not fail.'^c This is alledged by the author to the Hebrews, in an application to Christ, as a proof of his unchangeableness, and is a quotation from the Psalms,^d where the unchangeableness of Israel's *Jehovah* is undoubtedly described.

The Holy Ghost ever was and ever will be the same in himself as he now is. It was he, the same Spirit, that spoke in and by the prophets in the *old* testament dispensation, and in and by the apostles in the *new*. This 'Spirit of Christ that was in the prophets, testified beforehand the sufferings of Christ, and the glory that should follow—which are now reported to you by them that have preached the gospel to you, with the Holy Ghost sent down from heaven.'^e It is he, the same Spirit, who was promised to *abide* with Christ's disciples *for ever*.^f And it is he, the same Spirit, that continues to fill the gospel with all its efficacy, as it is still the *ministration of the Spirit*, and to dwell in every believer as his *temple*. In a word, *we have* still ‡ *the same Spirit of faith*^g as the old testament saints had. He is unchangeably one and the same in his being, though he diversifies and puts forth or withholds his various operations according to his own sovereign will and pleasure, as the Father and Son likewise do in full consistence with their being in themselves 'without variableness or shadow of turning.'^h

Thus the Holy Ghost is *infinite, eternal, and unchangeable in his being*. I now proceed to shew, that he is likewise so in the following *essential properties* of his being.

4. He is infinite (which includes his being eternal and unchangeable) in WISDOM.

He *foreknows*, as appears from his having *foretold*, things

* τὸ αὐτὸ πνεῦμα.

† σὺ ὁ αὐτὸς ἔ.

^c Heb. i. 12.

^d Psal. cii. 27.

^e 1 Pet. i. 11, 12.

^f John xiv. 16.

‡ τὸ αὐτὸ πνεῦμα τῆς πίστεως.

^g 2 Cor. iv. 13.

^h James i. 17.

to come. This is spoken of as the peculiar property of the only true God, to distinguish him from all others, according to that challenge, 'Shew the things that are to come hereafter, that we may know that ye are gods.'^h And 'who hath declared this from ancient time? who hath told it from that time? Have not I the Lord? and there is no God else beside me.'ⁱ Now this prerogative of the Deity is ascribed to the Holy Ghost: he is the *Jehovah* that has declared things from ancient times, even to the most minute circumstances of them, which depended, not on a concatenation of necessary causes, but on the voluntary actings of free agents, particularly with respect to the time and manner of Christ's birth, life, sufferings, and death. He is the all-knowing God, who (without any revelation made to himself) revealed those things to the prophets, and spoke of them in and by them, which they themselves knew not the meaning of, while he knew it, and really signified it by them, though they understood him not, 'Searching what, or what manner of time the Spirit of Christ, which was in them, did SIGNIFY, when it testified beforehand the sufferings of Christ,'^k &c. And 'the prophecy came not of old time by the will of man, but holy men of God spake, as they were moved by the Holy Ghost.'^l

And when he came upon the apostles and other spiritual men, he came upon them like an infinitely knowing Spirit of prophecy, who according to his pleasure *shewed them things to come*.^m How its being said, that *he speaks not of himself, but speaks what he hears*, consists with his original divine knowledge, was shewn under the *fifth* explaining proposition. He must know those things himself which he revealed to others, and they were such as it was absolutely impossible for any but God himself to know until he revealed them. 'Agabus signified BY THE SPIRIT that there should be great dearth throughout all the world, which came to pass in the days of Claudius Cæsar.'ⁿ He likewise 'took Paul's girdle, and bound his own hands and feet, and said, Thus SAITH THE HOLY GHOST, so shall the Jews at Jerusalem bind the man that oweth

^h Isa. xli. 23.ⁱ Chap. xlv. 21.^k 1 Pet. i. 11.^l 2 Pet. i. 21.^m John xvi. 13.ⁿ Acts xi. 28.

‘this girdle, and shall deliver him into the hands of the ‘Gentiles.’^b And ‘the SPIRIT speaks expressly’ (by the apostles as well as the prophets of old) ‘that in the latter ‘times some shall depart from the faith, giving heed to ‘seducing spirits,’^c &c. And ‘it was revealed to Simeon ‘by the Holy Ghost, that he should not see death till he ‘had seen the Lord’s Christ.’^d Thus he is a *revealer of secrets*,^e as is said of the only true God.

Yea, so infinite is his knowledge, that nothing is hid from it, no, not the deep things of God. ‘For the Spirit ‘searcheth all things, yea, the deep things of God.’^f To *search* or penetrate into all things, is to *know* them, as the next verse interprets it, where it is called his *knowing the things of God*. Yea, *searching*, when spoken of as God’s act, denotes the most intimate and perfect knowledge of things that lie beyond the perception of others, as is plain when he says, ‘I the Lord SEARCH the heart,’^g in opposition to its unsearchableness by others. And ‘shall not God ‘SEARCH this out? for he knoweth the secrets of the ‘heart.’^h Hence said David, ‘O Lord, thou hast SEARCH- ‘ED me and known me: Thou knowest my down-sitting ‘and mine up-rising, thou understandest my thoughts afar ‘off, &c. Such knowledge is too wonderful for me.’ⁱ Now the Spirit’s thus searching *all things*, is a very full expression of omniscience. But lest we should confine it to created things, it is farther added, *yea, the deep things of God*. To know the deep things of God can be nothing short of infinite knowledge; for he that knows the infinite depths of God’s being, counsels, and operations, must have an infinitely knowing capacity, or be as infinitely knowing as the God he knows. And the Spirit has not this by inspiration or revelation from God; but by nature as the Spirit of God, who of himself is sufficient for it, as appears from the illustration of it in the next words, by the spirit of a man’s knowing the things of a man, which it is acquainted with by its own essential power of intuition and principle of reason inherent in itself. ‘For what man [Gr. * who ‘of men] knoweth the things of a man save the spirit of a

^b Acts xxi. 11.

^c 1 Tim. iv. 1, &c.

^d Luke ii. 26.

^e Dan. ii. 47.

^f 1 Cor. ii. 10.

^g Jer. xvii. 10.

^h Psal. xlv. 22.

ⁱ Psal. cxxxix. 1, 2, 3, 4, 5, 6.

* τις ἀνθρώπων.

‘man which is in him? even so the things of God know-
 ‘eth no man [Gr. † none] but the Spirit of God.’^k Others
 know something of them by revelation, but none but the
 Spirit, together with the Father and Son, knows them
 originally of himself. The Father and Son cannot be ex-
 cluded from this knowledge, because they, though different
 persons, are the same *God* with the Spirit; but all that are
 not God, are excluded from it. This account of the Spi-
 rit’s knowledge exactly answers Christ’s expressions about
 his own and his Father’s original perfect knowledge of each
 other; which is likewise to be understood inclusive of this
 Spirit to the exclusion of all that are not God. ‘No man
 ‘[Gr. † none] knows the Son but the Father, neither know-
 ‘eth any man the Father save the Son, and he to whomso-
 ‘ever the Son will reveal him.’^l And yet the Father and
 Son certainly know themselves, and the text we are upon
 shews that the Spirit knows them too. These texts cast
 such a light upon one another, as shews that the knowledge
 of the Spirit is the same with that of the Father and Son,
 to the utter exclusion of all others from such sort of know-
 ledge. For ‘canst thou by searching find out God? Canst
 ‘thou find out the Almighty to perfection?’^m

If the Spirit’s knowing *the deep things of God* should be
 understood as relating only to the *secrets* of God’s *counsels*
 and *will*, and that the Spirit of God, and none but he, is
 acquainted with them, as the spirit of a man is with the
 secrets of his own bosom, to the exclusion of all others;
 this still maintains the argument for his infinite god-like
 knowledge, since none but the great God himself can by
 his own natural ability know these. ‘For who hath known
 ‘the mind of the Lord, or who hath been his counsellor?’^a
 This interrogation excludes all others, but the Lord him-
 self, from knowing the secrets of his mind; and yet we are
 told the Spirit *searcheth* or *knows* these, and therefore he
 must be excepted from the rank of all *creatures*, and be in-
 cluded in that *God* himself, who knows his own mind and
 his own deep things. Hence the knowledge of the Spirit
 is described in like characters of self-sufficiency as the
 knowledge of God is, ‘Who hath directed the Spirit of

† ὁ δὲ ἅγιος.

k 1 Cor. ii. 11.

† ὁ δὲ ἅγιος.

l Matth. xi. 27.

m Job xi. 7.

a Rom. xi. 3, 4.

‘the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?’^b Accordingly, when Christ spoke of the day of judgment,^c and excluded *all men*, and *the angels in heaven*, and *himself as man*, he did *not* exclude *the Holy Ghost* from the knowledge of it. And though the evangelist Matthew represents Christ as saying, ‘Of that day and hour knoweth no man, no not the angels of heaven, but my Father only;’^d that is to be understood of his Father inclusive of the Spirit, as well as of himself considered in his original nature, to the exclusion of all creatures (and particularly of Christ’s human nature; and of men and angels) as appears from the foregoing instances of like necessary interpretation, which we have just now taken notice of. Since Christ mentions the highest intelligences next to the only true God, and excludes them all from this knowledge, we cannot reasonably suppose but he would have mentioned the Holy Ghost, and excluded him from it, in case he really is not God, and did not know the day of judgment.

And as his knowledge reacheth to the secrets of God’s heart, so it doth to the secrets of ours. How else could he reveal God’s secrets to them by inward and impressive illumination, and that in the most seasonable times and circumstances, when our consciences tell us, and he knows, they are most critically suited to our inmost exigencies? Hence he is called the ‘Spirit of wisdom and revelation in the knowledge of Christ, the eyes of our understandings being enlightened by him.’^e And again, ‘The Spirit of wisdom and counsel’^f to guide us in the most intricate paths of life. And how could he *help our souls infirmities*,^g and direct and assist us how to pray, and what to pray for pertinently, unless he knew our hearts, and was fully acquainted with all the principles, desires, hopes and fears, straits and conflicts, that secretly work in them? If he dwells in all believers at once, he cannot but be acquainted with his own habitation; he cannot be a stranger to his own home, or be ignorant of what is transacted there.

^b Isa. xl. 13, 14.

^c Mark xiii. 32.

^d Matth. xxiv. 36.

^e Eph. i. 17, 18.

^f Isa. xi. 2.

^g Rom. viii. 26.

Yea, the apostle appeals to him, as to the searcher and knower of his heart, 'I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.'^h This knowledge which the Holy Ghost has of our hearts, can be no other than the infinite knowledge of God; since he claims it as his peculiar, 'I the Lord search the heart.'ⁱ And 'thou,' says Solomon, 'even thou ONLY knowest the hearts of all the children of men.'^k

To conclude, The *omnipresence* of the Holy Ghost bears into our minds an unanswerable proof of his *omniscience*; for he cannot but know every thing if he is every where present, as an *infinite intelligent* Spirit. Accordingly he is represented, as if he was all eye, when he is called *the seven eyes* of the Lamb, 'which are the seven spirits of God, sent forth into all the earth.'^l A description that bears some analogy with that which is given of the omniscience of God. 'The Lord's throne is in the heavens, his eyes behold, his eye-lids try the children of men.'^m

5. He is infinite in POWER.

He is called the *Spirit of might*,^a to denote the all-powerful energy of his operations. And *the mighty signs and wonders*, which were wrought in confirmation of the gospel, and carried the most unquestionable characters of divinity upon them, were performed 'by the power of the Spirit of God.'^b Hence he is spoken of as the *finger* of God. 'I,' says Christ, 'by the finger of God cast out devils;^c and this is interpreted by another evangelist, as his 'casting out devils by the Spirit of God.'^d At other times he is called the *hand* of the Lord. 'The hand of the Lord,' says Ezekiel, 'fell upon me——And he put forth the form of an hand, and took me by a lock of mine head, and the SPIRIT lifted me up between the earth and the heaven.'^e The *finger* and *hand* of the Lord, speaking after the manner of men, are representations of God as exerting his almighty power in his various operations. And because this is done by the Holy Ghost as the most immediate acting person in the Godhead, therefore he is spoken of under these metaphors. But how the Holy Ghost should put forth the almighty

^h Rom. ix. 1.

ⁱ Jer. xvii. 10.

^k 1 Kings viii. 39.

^l Rev. v. 6.

^m Psal. xi. 4.

^a Isa. xi. 2.

^b Rom. xv. 19.

^c Luke xi. 20.

^d Matth. xii. 28.

^e Ezek. viii. 1, 3.

power of God, unless he himself is almighty, surpasses all my conceptions. Nor do these metaphors import that he is something different from God, or that the power he puts forth is not his own: for as the finger or hand of a man is a part of the man himself, so, though God has no parts, but is one undivided Being, yet the Holy Ghost's being called the finger of God, and the hand of the Lord, may intimate to us, that he is so his finger and hand, as to be one in nature with him, and to put forth the infinite power of the Deity as his *own* power in all his operations.

Hence as the *finger* and *hand of the Lord* are sometimes used as denominations of the Holy Ghost, so at other times they are made the denominations of God's almighty power put forth in divine operation, which shews that the power of this Spirit is the infinite power of God himself. Thus when he wrought miracles by Moses beyond the imitation of the Egyptian magicians, they acknowledging the power of God therein, said to Pharaoh, 'This is the FINGER OF GOD.'^f And at another time it is called his hand, 'I,' said God, 'will stretch out MY HAND, and smite Egypt 'with all my wonders.'^g Accordingly the prophet speaking of God's omnipotence says, 'Behold the Lord's hand,' or power, 'is not shortened, that it cannot save.'^h And the same sort of language is used of the Spirit to shew his inexhaustible omnipotence, 'O thou that art named the 'house of Jacob, is the Spirit of the Lord straitened?'ⁱ When 'the men of Cyprus and Cyrene—spake to the Grecians, preaching the Lord Jesus,' we are told, 'the hand 'of the Lord was with them, and a great number believed, 'and turned to the Lord.'^k This hand of the Lord, I conceive, may be here understood either of God's exceeding great power, or of the Holy Spirit, who put forth that power. And though it seems that *the power of the Highest* is not used as a *personal* character of the Holy Ghost, yet to shew that the power he puts forth is the infinite power of God, *his coming* upon the *virgin* to form Christ's body of her substance, is called *the power of the Highest's*^l coming upon her for that purpose. This divine power is the principle of his operation, and what can that be less than infi-

^f Exod. viii. 19.

^g Exod. iii. 20.

^h Isa. lix. 1.

ⁱ Mic. ii. 7.

^k Acts xi. 21.

^l Luke i. 35.

nite? But the omnipotence of the Spirit will farther appear when we come to speak of his divine *works*.

6. He is infinite in HOLINESS.

His most usual titles are the *Holy Ghost*, and the *Holy Spirit*, as all know who know any thing of him. 'Take not thy HOLY Spirit from me,'^a says David. And 'the communion of the HOLY Ghost be with you all,'^b says the apostle. But it is needless to repeat any more of the numerous well-known testimonies of this sort. And though *holy*, when made an epithet of the Spirit, may have a special relation to his peculiar work in the œconomy of salvation, as he is the author of all the holiness of the church; yet this is so far from being an objection against the infinite holiness of his *nature*, that it carries great evidence of it. For the nature of a cause is best known by its most constant genuine and remarkable effects. Voluntary agents act suitable to their own nature; and the highest evidence of their moral principles lies in their uniform acts with respect to things of a moral consideration. We therefore cannot suppose that the blessed Spirit should be the free and continual worker of all holiness in numberless numbers of others, and not be altogether holy himself. How could he fill the human nature of Christ with all the holiness it was enriched with *beyond measure*, and spread holiness far and wide among all the members of his mystical body, unless he had infinite capacities of doing it, and an infinite pleasure in doing it? He cannot but be himself perfectly holy, since it is his chosen work and delight to promote and diffuse holiness.

God's infinite holiness is spoken of as the ground of his sanctifying his people, and demanding that they should be holy. Hence he was usually called the 'Holy One of Israel,' and said to them, 'I the Lord which sanctify you, am holy,'^c and 'be ye holy, for I am holy.'^d If these things are proofs of his infinite holiness, as they are generally thought to be, why should we not think the same with respect to the *Holy Ghost*, since all the holiness that is found in every true Israelite, is the 'sanctification of the Spirit,'^e and he, speaking after the manner of men, is *grieved*,^f when his holy work

^a Psal. li. 11.

^b 2 Cor. xiii. 14.

^c Lev. xxi. 8.

^d 1 Pet. i. 16.

^e 2 Thess. ii. 13.

^f Eph. iv. 29, 30, 31.

is counter-acted by us. This is sufficient to assure us, that he 'is not a God that hath pleasure in wickedness,'^s but 'is of purer eyes than to behold iniquity'^h without the utmost abhorrence of it, as is said of the only true God. Accordingly we find him equally concerned with the Father and Son, in that triple solemn acclamation, 'Holy, holy, holy, Lord God of hosts!'ⁱ which has been shewn by several circumstances of the context to relate to the Holy Ghost, who is thereby proclaimed and acknowledged to be originally, essentially, and equally holy with the Father and Son, he being in nature or essence the same infinitely holy God with them.

7. He is infinite in JUSTICE.

This 'Spirit will not always strive with man.'^k Though in a way of common operation he bears in light and convictions to sinners consciences, to awaken within them lively apprehensions of their sin and danger, to check the madness of their hearts against God, to shew them the way of recovery by Jesus Christ, and to make them sensible of the necessity and advantage of a return to God through him: and though he bears long with them, and renews good impressions after many repulses from them; yet if they continue wilfully to shut their eyes against the light, to stifle convictions, to harden their hearts against them, and to go on obstinately in their old ways of sin, he will not always wrestle with them, but in his righteous judgment give them up to their own blindness and hardness of heart, till they shall be past all hope of ever being reclaimed; according to those awful words of the apostle to the gainsaying Jews: 'Well spake the HOLY GHOST by Isaiah the prophet unto our fathers, saying, Go unto this people and say, hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.' What a tremendous instance is this of the

^s Psal. v. 4.

^h Hab. i. 13.

ⁱ Isa. vi. 3.

^k Gen. vi. 3.

^l Acts xxviii. 25, 26, 27.

infinite justice of the Holy Ghost in this dismal righteous judgment on hardened and resolute sinners.

He likewise displays his righteousness in convincing sinners of the exceeding strictness of divine justice, of its high demands upon them, and of their obnoxiousness to its vindictive resentments; and in leading them to trust in the perfect righteousness of Christ, and in nothing short of that, to answer for them. He furthermore asserts his justice in appearing for his people to rescue them from cruel oppressors, and in executing righteous judgments on his and their enemies. Hence says the prophet, 'When the enemy shall come in like a flood, the SPIRIT of the Lord shall lift up a standard against him.'^a And when God's people of old were unjustly oppressed by their enemies, *the Spirit of the Lord* anointed rulers with wisdom, strength, and courage to avenge them on their insulting foes. Several accounts of which we have at large in the book of Judges, particularly in the cases of Othniel and Jephtha.^b

8. He is infinite in GOODNESS.

'There is none good,' says Christ, 'but one, that is God.'^c But 'thy Spirit is good,'^d says the Psalmist, just in the same manner as he on a like occasion said, 'Good and upright is the Lord.'^e He is called by way of eminence *the good Spirit*,^f and at other times *the Spirit of grace*.^g He is the Author of all grace and goodness in us, and acts therein with infinite love and kindness to us. And as this is an argument to prove God's infinite goodness, so it is of considerable weight to prove the infinite goodness of the Spirit, to whom we may say, 'Thou art good and dost good.'^h But this property of the Holy Ghost will appear more at length, when we come to speak of his *gracious* operations.

9. He is infinite in TRUTH.

He is often called *the Spirit of truth*,ⁱ and is said to be truth itself, 'It is the Spirit that beareth witness, because the Spirit is truth;'^k and hereupon he is joined in the next verse with the Father and Son, as an authentic wit-

^a Isa. lix. 19.

^b Judges iii. 10. and xi. 29.

^c Matth. xix. 17.

^d Psal. cxliii. 10.

^e Psal. xxv. 8.

^f Neh. ix. 20.

^g Zech. xii. 10.

and Heb. x. 29.

^h Psal. cxix. 68.

ⁱ John xiv. 17. and xv. 26.

^k 1 John v. 6.

ness, of original veracity, equal to them. 'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.' As it is said of God, that *he cannot lie*,^l and *abides faithful*, and *cannot deny himself*:^m so it may be said of this Spirit of truth; his being *so*, assures us *he cannot lie*, or say any thing but truth; for that would be *to deny himself*, as he is *truth*, and the *Spirit of truth*. Accordingly the apostle John, speaking of the anointing which believers receive from Christ by his Spirit, says, it is *truth, and is no lie*.^a We may depend on all that he says in his word, and on all that he speaks to our hearts, which is always according to his word. He is infallible in his speaking, and all that he speaks must have an infallible accomplishment according to his intent therein. Hence said the apostle Peter, 'Men and brethren, this scripture MUST NEEDS have been fulfilled, which the HOLY GHOST by the mouth of David spake before concerning Judas.'^b And the necessity of many things being done with respect to Christ, is often laid on what the *Holy Ghost* had said in the scripture of him. All the infallibility of the prophets and apostles was derived from this Spirit. We never read of his being inspired to make him infallible; but his own infallibility and authority, whenever he spoke in and by the prophets, was sufficient to secure the truth of all that they said under his inspiration; and therefore it is often repeated, 'He that hath an ear, let him hear what the Spirit saith to the churches.'^c And what is this but to refer us to the supreme authority and absolute infallibility of the Spirit, for the truth and obligation of what is spoken?

Thus we see that all the parts of this description of God in his nature and essential properties belong by scripture application to the *Holy Ghost*; which sufficiently shews that he is indeed the almighty true and sovereign God. And in what respects *self-origination*, *independency*, and *absolute supremacy* are contained in this description, was considered in my Sermons on Christ's Godhead.*

^l Titus i. 2.^m 2 Tim. ii. 13.^a 1 John ii. 27.^b Acts i. 16.^c Rev. chapters 2d and 3d.

* See page 83.

A P P L I C A T I O N.

Use I. This shews us the honour, safety, and blessedness of those in whom the Holy Ghost dwells by special relation and gracious operations.

The higher the dignity or excellence of any person is, the greater is the honour of having his company. How do persons of low degree think themselves honoured, if they are admitted into the presence of nobles, princes, and kings of the earth; and how much more if those grand personages condescend to come to them, to dwell and converse familiarly with them, and to employ their wisdom, power, and treasure for their comfort and safety? But what is this to the *Holy Ghost's* coming to us, conversing with us, and dwelling in us as his temples and settled residence, and employing his all-sufficiency for our safety and blessedness, since he is the great *Jehovah* who has all divine perfections in himself, yea, and since with him, the Father, and Son come likewise to us, and take up their abode with us. And yet *this honour have all the saints*. If when Araunah saw king David come to him, he cried out with wonder, 'Wherefore is my lord the king come unto his servant?'^d How much more may we wonder that the *Lord the Spirit* should come to us, should search and find us out, and come to make his abode with us; with us who are nothing-abstracts, and were before the habitation of devils, and of every vile affection! If Solomon was struck with amazement, that he a great king should be employed in building an house for the Lord, saying, 'Who am I, that I should build him an house?'^e How astonishing must it be to us, that we *ourselves* should be his house, and should be filled with that glory by him, which the visible glory that appeared in Solomon's temple was but an emblem of? What are we wretched dust and ashes, that this great and blessed Spirit should appropriate us to himself, for a habitation where he will dwell, and display a divine glory! We may well say to him, as the disciples did to Christ, 'Lord, how is it that thou wilt manifest thyself to us, and not unto the world?'^f

^d 2 Sam. xxiv. 21.^e 2 Chron. ii. 6.^f John xiv. 22.

And where this divine person dwells, there cannot but be the utmost *safety*, and the best kind of *blessedness*: blessedness in its sure beginnings here, and blessedness to be enjoyed without defect or alloy in the heavenly mansions for ever hereafter. He is infinite in *wisdom* to guide us in all our darkness, and to counsel us in all our difficulties. Infinite in *power* to defeat Satan in his attempts upon us; to subdue our iniquities in us, and to captivate our hearts to the obedience of faith; to strengthen us for all duties to which we may be called in doing or suffering the will of God; and to work all our works in us and for us. Infinite in *holiness* to change us into the image of God, to sanctify us throughout in body, soul, and spirit, and to preserve us blameless to the coming of Christ. Infinite in *justice* to take away the captives of the mighty, and to deliver the prey of the terrible, to rescue the redeemed from the usurpations and tyranny of Satan, and to confound the rage of his and their enemies, and over-rule it to his glory and their good. Infinite in *goodness* to help our infirmities, to be our Comforter in all tribulations, to shed God's love abroad in our hearts, and to enable us to cry *Abba Father*. Infinite in *truth* to apply the great and precious promises to us, and to deal with us according to them. And he is *eternal* and *unchangeable* in all these perfections, and in his love and care to exert them for the safety and blessedness of the heirs of glory. O with what majesty and sweetness must the Spirit's applications of his word come unto our hearts, since he therein acts as God, who has all sufficiency in himself to make entry into these hearts, and then to secure his habitation from ruin, and to furnish it with all the beauties and delights it is capable of receiving!

Use II. Let us take heed how we treat the Holy Ghost, or behave it toward him.

His name is *Jehovah*, and he is by *nature* what he is called, *Jehovah*, *Lord*, and *God*. With what awful reverence then should we always think and speak of his person and operations, never daring to pour contempt on one, or to disregard or resist the other? Some of his operations are with all-conquering efficacy to master the stubbornness and disobedience of our hearts, and to dispossess the prince of darkness from them. And O how should we long for

these, if we have not yet been favoured with them! And how thankful should we be, if we have felt any thing of them! But there are others which through inobservance on one hand, or through rebellious opposition against them on the other, may, and alas! too often do pass off without any saving effect. It was God's complaint of his professing people of old, that 'they rebelled and vexed his Holy Spirit, and therefore he was turned to be their enemy, and fought against them.'^g They in defiance of all his great and kind appearances for them, wickedly rebelled and turned against him, till he righteously turned his dispensations, and fought against them in their *spiritual* as well as civil concerns; for, among other judgments, 'He sent leanness into their souls.'^h I pray God the like complaint may not lie against any of you, and that the like tremendous judgments may not befall you. Suffer me to expostulate the case a little both with unrenewed and renewed persons about their behaviour toward the Holy Ghost, as it may affect their spiritual interests respectively.

1. Let unregenerate sinners take heed how they behave it toward him.

Has not this good Spirit sometimes touched your hearts by some sudden impressions before you were aware? Has he not drawn near to your spirits in the hearing or reading of his word, or in meditation, or prayer? And yet you have not seriously regarded it. Has he not sometimes awakened your consciences, and roused them out of their carnal security, galled and wounded them as a spirit of bondage, bringing your sins to your remembrance, and making you afraid to persist in your former sinful doings? And yet you have fought against those motions by stubbornness and rebellion of heart, or diverted and stifled them by company, business, or pleasure, till they have worn off as if they had never been. Has he not at some seasons, when you have been alone by day or by night in your retirements or on your beds, in the watches of the night or dawns of the morning, reasoned with your hearts to leave your old snaring companions, practices, profits, or pleasures, to cease to do evil, and learn to do well, to abandon your course of sin, and particularly some first rate sins, for

^g Isa. lxiii. 10.

^h Psal. cvi. 15.

which your consciences more especially witnessed against you, and to seek out after God and Christ and eternal life? Yea, has not the power of these impressions been so strong on some of you, that you have been even forced to resolve to set about believing and turning to God without delay? And yet you, like Felix, have put it off to another season, have fallen in with the next temptation to vanity, and so have lost all again, and nothing has been effectually done.

I appeal to your consciences, whether something of this sort has not at one time or other past within your bosoms; and it may be some farther enlightnings have been shed in some of your minds: and yet you have shut your eyes against them, and now either dare not look back upon them, or dare to live contentedly without them; or, which is worst of all, dare to think and speak of them with a profane gallantry, as if you are wiser and better without them than you were with them. All this is rebelling against and resisting the Holy Ghost. And it is exceeding dangerous to treat him in this base and unworthy manner: he is not to be trifled with and affronted at this rate. He will not always strive with the soul, that always maintains its contempt of him and opposition against him. He is *God*, and can give thee up as soon as he pleases; and if once he takes the provocation wholly to abandon thee, thou art inevitably lost, and past all hope of ever being brought to saving repentance.

O then, if thou valuest thy immortal soul, reverence him in every impression he makes upon thee; be glad of every hint and motion from him; do not be afraid of it, but thankfully accept it as a kindness, and esteem it thy duty and advantage to embrace and improve it. Dread the thoughts of losing it: take heed of doing any thing to stifle it, and labour to yield up thyself to it, and to follow its guidance, with an eye to him to overcome all the stupidity, carelessness, vanity, hardness, and enmity of thy heart, by such victorious operations, as shall make an effectual change upon it, that thou mayest feel and be fully reconciled to the ‘day of his power,’^a and so be one of his ‘willing people.’^a

2. Let the believer, who is favoured with the indwelling of this Spirit, take care how he carries it to him.

^a Psal. cx. 3.

Do not thou grieve this blessed Spirit by thy carelesness or neglect on one hand, or by any unholy practices on the other, lest he withdraw his quickning, strengthening, and comforting influences from thee. 'Grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption.'^b But observe the way he takes with thee, watch for his gales upon thy heart, and when thou perceivest the wind serves, take that opportunity to hasten as far as thou canst heaven-ward. O how much loss dost thou daily suffer for want of this observance! Consider who it is that dwells in that heart of thine, and what becomes thee to do in his presence, and under his eye. Lament thy unrighteous offences against him, and his righteous withdrawals from thee, as one that has been ungratefully grieved by thee; and let it grieve thee to thy heart, that thou shouldst grieve such a great and good and holy One as he is. Lament after him for his returns, and when he graciously appears to and for thee again, labour to entertain him as *God*, with all the honour, reverence, affection, and obedience that is due to him as such. And be very cautious that you do not give him fresh provocations; yea, beg of him, and trust in him, to keep your heart right with him, that you may be enabled to 'walk in the Spirit,' and never again 'fulfil the lusts of the flesh.'^c

^b Eph. iv. 30.^c Gal v. 16.

S E R M O N V.

I COR. xii. 11.

BUT ALL THESE WORKETH THAT ONE AND THE
SELF-SAME SPIRIT, DIVIDING TO EVERY MAN SE-
VERALLY AS HE WILL.

WE are considering some heads of evidence that the
Holy Ghost is the sovereign almighty God. There-
fore,

ARG. 4. Those divine WORKS, which the scripture,
and sometimes reason itself, assures us are peculiar to the
one sovereign and almighty God, are in a proper sense as-
cribed in scripture to the Holy Ghost.

His *divine names* are not pompous empty titles; his *divine nature* is not a useless unactive principle; but according to his glorious names and nature, he *acts* in a god-like manner, as the proper efficient of things peculiar to *God*, which none but the only true God can do. These may be reduced to *two* general heads. (1.) The works of nature. (2.) The works of special oeconomy in our salvation.

All the operations of the Spirit both in the works of *nature* and *special oeconomy* are according to the order of his *subsistence*. He being that person in the Trinity, who necessarily and eternally proceeds from the Father and Son, the most natural order of operation is, that they should work by him, as well as together with him: or, that the Deity should put forth its power in producing its effects by the *Holy Ghost* as the most immediate worker. And therefore, though what the Spirit doth in the operations I am going to consider, God is sometimes said to do by him;

yet that is no objection against his being one God with the Father and Son, or against his doing those things *as God* together with them. For the term *God* in those passages is to be understood either as a denomination of the *Father*, or of the *Son*, or of *both*; or else as a denomination of the *divine nature*, according as the circumstances of their several contexts guide us. And so God's acting by the Holy Ghost, is not to be understood as if he was an agent of an inferior nature to God; but as denoting the *order* of the divine persons working, or as denoting the *person* by whom the divine nature most immediately puts forth its almighty energy.

Yea, to say that the Spirit is not *God*, or that his operation as such is not the operation of God, because God works *by him*; is indeed to say that God himself does not immediately do any works, but only commissions and influences some inferior being to do them, and on that account only is said himself to do them. And according to this way of speaking, those things which are done by the *Spirit* are no more done by God himself, than every good effect that is wrought by an angel, a magistrate, a minister, or a good man, is God's own doing it, because they do those things by commission and influence from him. But though God is certainly the first and principal cause of all the good effects that are produced by any of his creatures, yet that person must surely have a very odd turn of mind, who can read the scripture-account of what God is said to do by his Spirit, and think that the acts of his *Spirit* therein, are not more properly God's own acts, than the acts of *angels* or *men* are: or, that God does not more immediately act by *him*, than he doth by *them*. And that which puts this matter out of doubt with me is, that the works I am going to insist on, are such as in their proper efficiency are peculiar to God *only*; and some of them such as God is said to do *by himself*, and yet they are wrought by the proper efficiency of the Spirit.

It is not pretended that the Spirit doth these things *exclusive* of the Father and Son, but it is insisted on that they do not do them exclusive of *him*; or, that they all act by one energy and joint concurrence in producing them. Accordingly, the following arguments taken from the Spirit's works, suppose the *order* of his operations; and the force

of those arguments lies in the nature of the works themselves, which the Holy Ghost is the proper efficient of by his *own* power, and which are such as both the scripture, and the reason of things assure us, can be done by none but the one great and sovereign God, or by no power short of his; which power the Holy Ghost could not put forth unless he himself is God. Therefore,

1. The Holy Spirit performs those works of NATURE, which are peculiar to the only true and almighty God. Creation and providence take in all the works of this sort, and both these are ascribed to the Holy Ghost.

(1.) The work of CREATION is ascribed to him.

This is a work which the great Jehovah is said to do *alone*, to the exclusion of all that are not God; and *by himself*, to the exclusion of all second causes or inferior agents. 'I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself.'^d There was no partner with him, or subordinate agent used by him, in framing the heavens and the earth. And yet the Holy Ghost is expressly spoken of as an acting person in the creation of the world. Which shews that he is not excluded from, but included in *that God*, who created it *alone* and *by himself*. Thus in the Mosaic account of the creation, we are told, that 'the Spirit of God moved' with a formative power 'on the face of the waters.'^e

That this Spirit of God was not the *air* or *wind* moving upon the face of the waters is plain, because this Spirit is not reckoned among the created things, and is mentioned before there was any separation of any parts of the *chaos* into their proper forms. The first distinction of things followed the Spirit's moving; and the creation of the *air* is generally referred to the work of the *second day*.^{*} Nor is there any reason to suppose that any immaterial intelligent agent *different* from the Holy Ghost is meant, because he is *often*, and none but he is *ever* called the *Spirit of God* in the scripture.

The *action* of this Spirit was such a moving on the indi-

^d Isa. xlv. 24.

^e Gen. i. 2.

^{*} Vid. Ainsworth and Willet's *Hexapla in Loc.*

gested matter, as became an effectual influence to shape it into its divers designed forms, as they are afterwards related through the rest of the chapter. For the word here translated *moved*,† denotes a motion like that of birds, when they sit on their nests with vital or cherishing heat over their eggs or young; and accordingly it is used to express an 'eagle's fluttering over her young;'‡ and so it signifies the most powerful energy and action of the Holy Spirit, communicating being, life, and motion to all things.

Now this effectual formative work of the Spirit of God, upon that which 'was without form and void,'§ is in all the following accounts of the creation as expressly called God's own immediate work, as the first forming of the chaos itself. It was God that all along said, 'Let it be so, 'and it was so, and God made and created'¶ all the different creatures there specified. And considering the unaptness of the first confused mass to yield this excellent variety of several ranks of creatures, this has been usually looked upon as an act of equal power with that of creating the first mass itself. It is particularly with respect to this part of the work of creation, that God speaks so magnificently of it, as the most grand and unanswerable proof of his infinite majesty and greatness. The 'stretching forth the heavens, 'and spreading abroad the earth,'‡ which God speaks of as done *alone* and *by himself*, belongs to this part of his work. And when he aggrandizes his creating power in the most exalted strains, to strike the mind with a solemn awe at the thoughts of his infinite being, he principally insists on the *finished* works of his hands, and recites among many other particulars, his beautifying the heavens with the luminous bodies he has placed in them,¶ this is a work God claims to himself, and is too great for any but himself to do; and yet *this* is expressly declared to be done by his Spirit as the immediate agent therein. 'By his Spirit he hath garnished 'the heavens, his hand hath formed the crooked serpent;'‡ by which some understand the *celestial spheres*, and others the *via lactea*. What is said to be done by his Spirit in the

† רתף *Vid. Glassius's Grammat. Sacra.* pages 314, 115.

‡ Deut. xxxii. 11.

§ Gen. i. 2.

¶ Ver. 3, 6, 11, 14, 16, 21, 25, &c.

‡ Isa. xlv. 24.

¶ Job chapter xxxviii. throughout.

‡ Job xxvi. 13.

former part of the verse, is in the latter called the work of his hand; which shews that the Spirit's agency herein was the acting of God's infinite power in and by him. And may not this help us to understand the Psalmist, when he says, 'By the word of the Lord were the heavens made, and all the host of them by the breath, or Spirit of his mouth:'^m *q. d.* The word of the Lord commanded, and the Spirit put forth the power by which that word commanded them into being. Hence the operation of the Spirit in this work is represented not in the manner of a dependent or subordinate agent, but of the supreme and almighty God. For, 'Who hath measured the waters in the hollow of his hand? And meted out the heaven with the span? &c. Who hath directed the Spirit of the Lord, or being his counsellor has taught him?'^a

Yea, the creation of man, who has an immaterial soul as well as an earthy body, is ascribed to the Holy Ghost. 'The Spirit of God hath made me,' says Elihu, 'and the breath of the Almighty has given me life.'^b He is here spoken of not as an instrument by which God works, but as the principal efficient cause; he himself by his own act made Elihu, and by consequence all others. The *Spirit of God*, and the *breath of God*, may be considered as meaning the same thing; the *breath of God*, as the *metaphorical*, and the *Spirit of God*, as the *proper* denomination of the third person in the Godhead. And perhaps he is called the *breath of the Almighty* in allusion to the manner of his 'forming the spirit of man within him,'^c which is represented by 'breathing into him the breath of life.'^d And this expression, *breathing*, when applied to God, is commonly used with a regard to the operation of the Spirit; and so the Spirit was the immediate Creator of the soul as well as of the body of man, and may very properly be called 'the Father of spirits,'^e and the God of the spirits of all 'flesh';^f which are the distinguishing characters of the only true God. And since it is the special work of the Holy Spirit to renew the image of God in fallen man, it is most natural to suppose that he at first made the soul, with all

^m Psal. xxxiii. 6.

^a Isa. xl. 12, 13.

^b Job xxxiii. 4.

^c Zech. xii. 1.

^d Gen. ii. 7.

^e Heb. xii. 9.

^f Num. xvi. 22. and xxvii. 16.

its concreated holiness, and so was the author of man's *original rectitude*, as well as of his reasonable nature.

Now how could the Spirit be thus concerned, and act together with the Father and Son in creation work, unless he is the only true God together with them; since we are expressly told that God *alone* is that Creator? Or how could God make all things by his Spirit, unless his Spirit was *himself* essentially considered; since we are told he made them *alone by himself*, which excludes all instruments or inferior causes from any efficiency therein? The Holy Ghost therefore cannot be an inferior instrumental agent in this work; but must be, inclusive of the Father and Son, the God himself that performed it. And thus considering the Spirit as the one true God, together with the Father and Son, God's making all things by him, is a making them *alone and by himself*, to the exclusion of all that are not God. The creation of the world is an irresistible evidence of the being of a God. The variety, order, and magnificence of this work, has been always reckoned an unanswerable demonstration that none but God could be the author of it. Atheism could never hold up its head against this single argument. Now, since several scriptures declare that the Holy Ghost is the efficient cause of that work, those scriptures turn the whole force of that argument into a demonstration that he is God.

The Heathens could have no notions of a God superior to the Creator of the world; and the apostle speaks of the creation, as the highest demonstration to them, and to all men, of the supreme Deity of him that made it. 'For the
'invisible things of him from the creation of the world are
'clearly seen, being understood by the things that are
'made, even his eternal power and Godhead.'^s And therefore, since revelation assures us that the Holy Spirit was the immediate agent therein, he really must be included as a divine person in that supreme Godhead, and must be that God whose being is demonstrated by the creation. Accordingly it hath been a common observation of the learned, that God spoke of himself as more than one *person*, when he said, 'Let us make man.'^h And very often when God is spoken of as our Maker or Creator, the

^s Rom. i. 20.

^h Gen. i. 26.

word in the Hebrew is put in the plural number. Thus for example, ‘None saith where is God my Maker?’ⁱ [Heb. ‘Makers.’] Remember now thy Creator,^k [Heb. Creators.] ‘And thy Maker [Heb. Makers.] is thine Husband.’^l The *persons* acting in our creation according to the order of their subsistence are more than one, and therefore spoken of in the *plural*; but the nature or *Godhead* is but one, and therefore it is not more Gods than one, but the one only living and true God, Father, Son, and Spirit, that made us all.

(2.) The work of PROVIDENCE is ascribed to the Holy Ghost.

The Psalmist, speaking of the *continuance* of God’s manifold works, says, ‘Thou sendest forth thy Spirit, they ‘are created.’^m The continual support of the creature in being is expressed by *creating*, because a constant efflux of the same almighty power and goodness that made the world, maintains a dependent world in being: and the Spirit of God is here asserted to be the author of this constant recruit. God’s sending forth his Spirit for this purpose, does not denote that his Spirit is a distinct being, of an inferior nature to himself, or is employed as an under-agent to him; but only imports, that God applies his essential power and goodness to this operation, by that person in the Godhead who is called his Spirit. For the Spirit’s acting herein is not God’s putting the operation into another’s hand, and influencing him to it; but is God’s own operating, as it is explained in the next words, ‘Thou renewest the face of the earth.’ Accordingly this holy penman speaks of God’s *sending forth* his *mercy*, *truth*, and *power*. ‘He shall send from heaven and save me.—God ‘shall send forth his MERCY and his TRUTH.^a And send ‘THY HAND from above, &c.’^b But surely these expressions does not imply that these perfections of God’s nature hereby intimated are something different from himself, but only that he exerts them in suitable operations, which is called his *sending them forth*. Accordingly the Spirit being the most immediate acting person in the Godhead, the exerting divine perfections by him in recruiting operations, is

ⁱ Job xxxv. 10.

^m Psal. civ. 30.

^k Eccles. xii. 1.

^a Psal. lvii. 3.

^l Isa. liv. 5.

^b Psal. cxliv. 7.

called God's sending him forth for them, in such a manner that he himself is said to do them.

On the other hand, the decay of nature is represented as the effect of God's Spirit's *blowing* upon it, in allusion to the withering effect of a blasting wind. 'All flesh is 'grass, and all the goodliness thereof as the flower of the 'field: the grass withereth, the flower fadeth, because the 'Spirit of the Lord bloweth upon it.'^c And this answers to that work, which is appropriated to God, where it is said, 'Thou hidest thy face, they are troubled: thou 'takest away their breath, they die, and return to their 'dust.'^d

And as the whole frame of nature depends on the agency of the Spirit as the God of nature, so the government of the world is managed by him, particularly as its affairs are intermingled with, and relate to the interests of the church: He is never said to be *ruled*, or *governed*, or subject to God's dominion, as all creatures are, and cannot but be; but on the other hand, he is spoken of as acting the *governing* part in the œconomy of the world. It is he that over-ruled things by his providence, to give Israel rest in the wilderness, while they were surrounded with formidable enemies. 'The Spirit of the Lord caused him to rest, so didst thou 'lead thy people to make thyself a glorious name.'^e It is he that guarded them against their envious foes, and crushed the powers that designed to destroy them. 'When the 'enemy shall come in like a flood, the Spirit of the Lord 'shall lift up a standard against him.'^f It is he that influenced *judges* and *kings*^g to administer justice, and manage the affairs of civil government, as is recorded with respect to Othniel, Gideon, Jephthah, Samson, Saul, and David.

This work of God's Spirit, fitting kings for government, and stirring them up to righteous administrations, was signified by *anointing* them for their office. With respect thereto, God was said to *anoint* and *gird* Cyrus,^h or to incline his heart, and enable him to overthrow the Babylonish tyranny, and to open a way for Israel's return to their own

^c Isa. xl. 6, 7.

^d Psal. civ. 29.

^e Isa. lxiii. 14.

^f Isa. lix. 19.

^g Jud. iii. 10. & vi. 34. & xi. 29. & xiii. 25.

and 1 Sam. xviii. 13, 14.

^h Isa. xlv. 1, 5.

land, and for their rebuilding the temple which Nebuchadnezzar had destroyed. On this account God said of Cyrus, 'He is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid.'ⁱ And we are told, 'The Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation—saying—The Lord God of heaven—hath charged me to build him an house in Jerusalem which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel,' &c. Hereupon 'all those whose spirit God had raised to go up, to build the house of the Lord,'^k gathered together from the several parts of Babylon, and returned under their principal leader Zerubbabel, whose Babylonish name was Shethbazzar, as may be seen by comparing Ezra i. 8, 11. with chap. ii. 1, 2.

Now all the great things that God did by Cyrus's means in order to the rebuilding of the temple, are declared to be done by the Spirit of the Lord, who by his secret influence stirred up Cyrus, and all others concerned, and made all opposition fall before them. For, with respect to this great event, 'This was the word of the Lord to Zerubbabel, saying, not by might nor by power,' that is, not by any counsels or armies of Israel, 'but by my Spirit, saith the Lord of hosts, Who art thou, O great mountain? before Zerubbabel thou shalt become a plain.'^a Who can reflect on this stupendous turn of providence, which is declared to be brought about by the Spirit of the Lord, who over-ruled the tempers, counsels, and actions of men to accomplish it, and not be forced to say, *What hath God wrought?* and, 'verily he is a God,' inclusive of his Spirit, 'that judgeth in the earth.'^b

Once more, The Spirit is represented as guiding all the motions of providence, in Ezekiel's vision of the *living creatures* and the *wheels*. 'They (the living creatures) went every one straight forward; whither the spirit was to go they went, and they turned not when they went. And when the living creatures went, the wheels went by

ⁱ Isa. xliv. 28.^k Ezra i. 1, 2, 3, 4, 5.^a Zech. iv. 6, 7.^b Psal. lviii. 11.

‘ them; and when the living creatures were lift up from
 ‘ the earth, the wheels were lift up. Whithersoever the
 ‘ spirit was to go, they went, thither was their spirit to
 ‘ go, and the wheels were lifted up over against them; for
 ‘ the spirit of the living creature [Heb. * Spirit of life] was
 ‘ in the wheels.’^c This is generally allowed to be an em-
 blematical representation of the *providence* of God, which
 over-rules and orders all affairs for his glory and his
 church’s good. The *living creatures*, who are afterwards
 called the *cherubims*,^d are usually supposed to mean the an-
 gels, who are ministers of God’s will; and the *wheels* to
 mean still more inferior causes. But there was a higher
 Spirit, different from the spirit of the living creatures, who
 ordered them; and this can be no other than the *Spirit of*
God, who, as the first supreme cause, quickened, over-ruled
 and guided all their motions; so that they became steady
 and harmonious to answer his ends, however many of them
 might seem to run counter to those ends. Surely then he
 must be the great and sovereign God, since *his kingdom*
ruleth over all.

2. The Holy Spirit performs many works in the œcono-
 my of salvation, which are peculiar to the only sovereign
 and almighty God.

The works of the Holy Ghost, which in this œconomy
 are by special voluntary dispensation committed to him,
 may be reduced to *three* heads. (1.) Those which respect
 Christ himself, considered in his human nature, and office-
 capacity. (2.) Those which respect the church in general.
 And, (3.) Those which respect each member of Christ’s
 mystical body in particular. And all the works of the
 Spirit, which are peculiarly ascribed to him with regard to
 these severally, are such as are peculiar to the only true
 God, and which none but he can do.

(1.) He performed those works with respect to CHRIST’S
 HUMAN NATURE AND OFFICE-CAPACITY, which are
 peculiar to the great and only true God.

What I am about to offer with respect to the Holy
 Ghost’s operations towards and by Christ’s human nature,

^c Ezek. i. 12, 19, 20.

^d Chap. x. 15.

is not to be understood as if Christ, considered in his divine nature, was insufficient for, or was really unactive in, any of these works. For as the Spirit is the Spirit of the *Son*, as well as of the Father, so both he and the Father put forth those operations jointly with and by the Spirit. The *human* nature of Christ is itself a creature, though in personal union with the *divine*; and therefore the actings of the Spirit on and by that nature, are likewise the actings of the Father and Son together with him, as all his operations toward the creature are. Hence some of those works are expressly ascribed sometimes to the Father, sometimes to the Son himself, and at other times to the Holy Ghost, as may hereafter appear with respect to Christ's *resurrection*.

The personal union of the *Logos* with the human nature, gave an infinite dignity to Christ's acts, they being thereby the acts of a divine person; and by virtue of this union, there is a constant necessary influx of one kind or other, from the *Logos* by the Spirit on the human nature, though the kinds and degrees of that influx are variable according to dispensation. Considering the *man Christ Jesus* as *one person* with the eternal *Word*, all divine flowings into him are peculiarly his own acts in one nature, upon himself in his other nature. And considering him as *sent*, and put into office by the Father, they are peculiarly the Father's acts towards him. But still the Holy Ghost is that person in the Godhead, by whom I conceive the Father and Son put forth their power, and who most immediately applies the one energy of the Godhead in its operations on and by Christ's human nature.

Hence the actings of the Holy Ghost with respect to those things that are done towards and by Christ, as considered in his human nature, are no more a proof of the *quiescence* of the *Logos* therein, than they are of the *quiescence* of the Father himself; because he as well as the Son acts by his Spirit in all these things. The god-like acts which Christ performed in his human nature, were managed in such a grand and sovereign manner, as shewed himself to be the acting God that wrought them by his own power: and yet I humbly think that he, as the *second* person in the Godhead, put forth this power through his human nature together with and by the Holy Spirit. And there is no

inconsistence in this, since his original nature is likewise the nature of the Holy Ghost, and is the one undivided principle of his own and of the Spirit's operations in their proper order, and according to agreed œconomy. Upon this foot, whatever one doth in things of this sort, the other cannot but concur in, and do likewise. As Christ said with respect to the Father and himself, considered as the Son, 'My Father worketh hitherto, and I work,'^e not as different causes, one subordinate or inferior to the other, but as co-equal workers in their proper order, and *essentially* one cause; 'For what things soever he doth, these also doth the Son LIKEWISE.'^f So it may be said in like manner with respect to the Holy Ghost, and the Father, and Son, the reason of the thing being the same; and ascriptions of the same works being in many places of scripture made in the same sovereign manner to him, as is in others to them. Having premised these considerations to prevent mistakes, I now proceed to consider some acts of the Holy Ghost with respect to Christ's human nature and office-capacity therein, which are peculiar to God only.

(1.) He formed the human nature of Christ in a miraculous god-like manner.

This was a work for the manner of it, wholly above the power of nature, and is prophesied of as a *creating* act, which is peculiar to God only. Thus, in prophetic stile, which sometimes speaks of things future as if they were already past, it is said, 'The Lord hath CREATED a new thing in the earth, viz. A woman shall compass a man.'^g This very well harmonizes with the account of that stupendous *sign* of God's covenant-faithfulness, which he assured his people he himself would give them, 'Behold a virgin shall conceive, and bear a Son, and call his name IMMANUEL.'^h This seems plainly to be the *new thing*, of miraculous birth, that God would CREATE *in the earth*, or land of Canaan: for in the former part of the chapter, God comforted Israel with promises of a restoration to their own land, and thereupon used arguments with them to stir them up to return to it.ⁱ Now what could more effectually

^e John v. 17.

^f Verse 19.

^g Jer. xxxi. 22.

^h Isa. vii. 14.

ⁱ Jer. xxxi. 4, 5, &c.

ally sweeten these promises, and incline their hearts to this return, than an assurance that in that land God would create this *new thing*, viz. That a virgin should conceive their Messiah? And then in the following parts of the chapter, he adds many more exceeding great and precious promises of spiritual blessings that should be brought to them in the Messiah's days: and what was so proper to introduce the prospects of that state, as a prophecy of the birth of that Messiah? Yea, still farther to intimate that the *new thing* here mentioned relates to him, the murder of the infants at Christ's birth is joined with this prophecy of him. 'Thus saith the Lord, A voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children, refused to be comforted for her children, because they were not.'^k And Herod's 'slaying all the children that were in Bethlehem, and in all the coasts thereof' (which took in Ramah) is expressly called a 'fulfilling that which was here spoken by the prophet Jeremy, saying, In Ramah was there a voice heard,'^l &c.

Now this forming of Christ's human nature in the womb of the virgin, is called God's *creating* a new thing, which is the very same * word that is used to express his creating the world. 'In the beginning God CREATED the heavens and the earth.' And this is at another time called a 'forming him from the womb to be his servant.'^m And the † word here used is that by which the creation of man is expressed: 'The Lord God FORMED man of the dust of the ground.'^a As God formed man of the dust of the ground (which, as has been shewn, is to be understood of God inclusive of the Spirit) so the Holy Ghost by a creating power formed Christ's body of the substance of the virgin, he being *made of a woman*.^b

This great and god-like work is expressly ascribed to the Holy Ghost as the immediate proper efficient of it. When the virgin Mary was first saluted by the angel, and was assured from God that she should conceive and bring forth Jesus, she knew that in her then present circumstances

^k Jer. xxxi. 15.^l Matth. ii. 16, 17, 18.^m Isa. xli. 5^a Gen. ii. 7.^b Gal. iv. 4.

there was a natural impossibility of it, and therefore doubted concerning it.^c But ‘the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.’^d The Holy Ghost’s acting herein was a putting forth the power of the Highest: which shews it was a work peculiar to God, and wrought by his immediate power, and yet the Holy Ghost himself was the doer of it; it was he that applied this power, or put it forth to produce this grand effect, so as to be himself the immediate proper Author of it. Hence we are told the virgin ‘was found with child of the Holy Ghost; and that which was conceived in her, was of the Holy Ghost.’^e

(2.) He furnished Christ’s human nature with all grace and gifts to qualify him for, and to enable him to go through, his office-work upon earth.

That human nature which was so extraordinarily formed by the divine power of the Holy Ghost, was formed with all its congenite principles of grace and holiness; and therefore in its very conception and birth it is called ‘that holy thing that should be born’^f of the virgin. And as Christ in his human nature advanced in years, the Holy Ghost was with him, making him to increase as man in wisdom as well as stature. ‘The child grew, and waxed strong in spirit;’ or, as it might be rendered, by the Spirit, ‘filled with wisdom, and the grace of God was with him,’ [Gr. upon him] so that ‘when he was twelve years old—all that heard him were astonished at his understanding and answers. And Jesus increased in wisdom, and stature, and in favour with God and man.’^g He by the Spirit had a gradual increase of illuminations, gifts, and graces, according to his human capacity of receiving them, as he grew up to manhood. And when he was to enter on his public ministry, the Holy Ghost came upon him in much greater abundance of operations, gifts, and graces, to enrich him with a thorough-furniture for the office-work that lay before him. He was baptized in the most remarkable manner with the Holy Ghost; ‘The Spirit then descending like a dove upon him.’^h Hereupon

^c Luke i. 28,—34.

^d Verse 35.

^e Matth. i. 18, 20.

^f Luke i. 35.

^g Chap. ii. 40, 42, 47, 52.

^h Luke iii. 22.

he is represented as 'full of the Holy Ghost;' and as acting 'in the power of the Spirit;'ⁱ and as having an unmeasurable effusion of him upon his human nature! For 'God gave not the Spirit by measure to him.'^k It was by this Spirit that he was most immediately qualified as 'God's Servant to shew judgment to the Gentiles.'^l And it was 'through the Holy Ghost that he gave commandments to the apostles.'^m

Thus was Christ, as man, anointed with the Holy Ghost, according to his own application of an Old Testament text relating to himself, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor.—And he began to say to them, This day is this scripture fulfilled in your ears.'^a The Father is indeed represented as anointing him with the Spirit for the work to which he had called him; and as Christ came on his Father's business (the Father being usually spoken of as the sender of Christ, and as the first mover and orderer of all things relating to our salvation) it was very fit that, according to this œconomy, he should furnish Christ's human nature with all endowments necessary for his work. But still the Father's qualifying him was by the Holy Ghost. And he, as well as the Father, acted the power of God in the collation of all gifts, graces, and abilities on the man Christ Jesus, according to that prophecy of him, 'The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord.'^b It was he that filled him with the power whereby he went about doing good. For 'God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with him.'^c Christ's being filled with *power* for these works, was by his being filled with the *Holy Ghost*; and the power which the Holy Ghost put forth upon and by him, was the *power of God*; for it is added on the account of what the Holy Ghost did therein, that 'God was with him.' And accordingly the things here mentioned, which Christ did by the power that the

ⁱ Luke iv. 1, 14. ^k John iii. 34. ^l Matth. xii. 18. ^m Acts i. 2.

^a Luke iv. 18,—21.

^b Isa. xi. 2.

^c Acts x. 38.

Holy Ghost put forth by him, are at another time represented by the same apostle as things which God himself did by Christ: for, says he, 'Jesus of Nazareth was a man 'approved of God among you, by miracles, and wonders, 'and signs, which God did by him in the midst of you.'^d But how this power put forth by the Holy Ghost can in strictness of speech be called God's being with Christ, and God's doing those things which that power did by Christ, is, I confess, very hard for me to understand, unless the Holy Ghost is God, and put forth that power as God.

It is certain that the man Jesus 'could not do such miracles as he did, except God was with him,'^e that is, except the power of God, was put forth through him; for it is 'the God of Israel, who ONLY doth such wondrous 'things.'^f And yet the Holy Ghost is spoken of as that person in the Godhead, who most immediately did put forth that power; the Father and Son, as God, acting therein by and together with him. Hence Christ tells us, He 'cast out devils by the finger,' or power, 'of God';^g and to shew us which person in the Godhead most immediately acted that power, he at another time tells us, he did it 'by the Spirit of God.'^h And because the power of the Spirit was the power by which Christ performed his mighty works, therefore blaspheming those works was called 'blasphemy against the Holy Ghost,' and 'a speaking against him.'ⁱ

Yea, it was 'through the eternal Spirit' (which I have shewn is meant of the Holy Ghost) that Christ 'offered 'himself without spot to God.'^k His human nature was not sufficient of itself, without special assistance from the *divine*, to bear up under the infinite weight that lay upon it, when he 'bare our sins in his own body on the tree';^l and to exercise every grace in such an eminent manner as the circumstances of his case then required. And as Christ in his original nature acts by the Spirit toward every thing that is out of that nature; so I apprehend it was by his Spirit, that he communicated his divine influences to his human nature, to support and carry it through that last and greatest of all its difficulties, with all that faith, love,

^d Acts ii. 22.^e John iii. 2.^f Psal. lxxii. 18.^g Luke xii. 20.^h Matth. xii. 28.ⁱ Verse 31, 32.^k Heb. ix. 14.^l 1 Pet. ii. 24.

readiness, patience, and submission that were necessary to make his sacrifice a *free*, and so an acceptable offering. So that the assistance Christ's human nature found to carry it through the hour and power of darkness, was an immediate and unmeasurable flow from the Holy Ghost. And surely this was assistance too great for any but God himself to give in the most immediate manner to him, and it is accordingly spoken of as God's own act. 'For the Lord 'God,' says Christ with respect to this case, 'will help 'me, therefore shall I not be confounded; therefore have 'I set my face as a flint, and I know that I shall not be 'ashamed.'^m

[3.] The Holy Ghost raised Christ from the dead.

The apostle Paul leads our thoughts this way, when speaking of the resurrection of Christ and of believers, he says, 'If the Spirit of him that raised up Jesus from the 'dead dwell in you, he that raised up Christ from the dead 'shall also quicken your mortal bodies by his Spirit that 'dwelleth in you.'^a The resurrection of Christ is here spoken of as the *pattern* of ours. The quickening of the Head and members, was and will be by the same power; as he was quickened, so *also* we shall be; and therefore as *ours* is to be by the Spirit, *his* was so too, or else we shall not be quickened as he was. Accordingly he was said to be 'put to death in the flesh; but quickened by the Spirit.'^b By the *Spirit* in this place, some understand the divine nature of Christ, because it is opposed to his human nature, which is called the *flesh*; and for that reason I formerly was inclined to take it in that sense. But it is more usually understood to mean the Holy Ghost; and I own that, upon a closer review, it seems more immediately to respect him, not only because the article is prefixed to *Spirit*, but principally because of what immediately follows, 'By which ' (Spirit) also he went and preached to the spirits in prison, 'which sometime were disobedient—in the days of Noah.'^c This manifestly refers to the Holy Ghost's pleadings with the old world by the preaching of Noah, and by inward checks of conscience, which they despised to their own perdition; with respect to which God said, 'My Spirit

^m Isa. l 7.

^a Rom. viii. 11.

^b 1 Pet. iii. 18.

^c Verse 29, 30.

‘ shall not always strive with man.’^d And yet these actings of the Spirit toward the antediluvian world, were Christ’s own actings in his pre-existent divine nature by him: for *he* (Christ) *went, and preached by the Spirit* to them that disobeyed his preaching in the days of Noah, and were, at the writing of this epistle, in the prison of hell for that their disobedience. So in like manner the Spirit’s raising Christ’s body from the dead, was Christ’s own act in his divine nature, by his Spirit upon his human nature. Hence Christ spoke of it as what he himself would do, ‘ I will ‘ raise it up,’ speaking of ‘ the temple of his body.’^e And, ‘ I lay down my life that I might take it again: I have ‘ power to lay it down, and I have power to take it again.’^f And at other times we are told, that ‘ God,’ viz. the Father, ‘ raised him from the dead.’^g

Thus the resurrection of Christ is ascribed to all the three persons as acting in their proper order; but still it was the Spirit that most immediately put forth that divine energy by which Christ’s body was raised from the dead, the Father and Son putting it forth by him. This energy could be no less than the immediate power of God, whose sole prerogative it is to *raise the dead*.^h And how the Spirit should immediately put forth that power to produce this grand effect, is inconceivable to me, on any other supposition than that of his being *God*, whose power and energy are the same with the Father’s and Son’s.

[4.] The Holy Ghost glorifies Christ.

The glory of Christ’s mediatorial exaltation, whereby he was enabled in the most eminent manner to *glorify* the Father,ⁱ consists in great measure in his receiving the promise of the Father, viz. the *Holy Ghost*, that he might in his office-capacity shed him forth abundantly to his own and his Father’s glory. Thus the apostle Peter represents it, saying, ‘ Therefore being by the right hand of God exalted, and having received of the Father the promise of the ‘ Holy Ghost, he hath shed forth this, which ye now see ‘ and hear.’^k And hereupon he adds, as a deduction from this, ‘ Therefore let all the house of Israel know assuredly, ‘ that God hath made the same Jesus, whom ye have cru-

^d Gen. vi. 3.

^e John ii. 19, 21.

^f Chap. x. 17, 18.

^g Acts xiii. 30.

^h Acts xxvi. 8.

ⁱ John xvii. 1.

^k Acts ii. 33.

‘cified, both Lord and Christ.’^b It is indeed, according to œconomy, the Father’s act principally to exalt the Mediator, and put a glory upon him: but he doth this by the Holy Ghost, who is the most immediate agent in filling him with that glory in heaven, and displaying the evidences of it here upon earth. For, as one great part of Christ’s mediatorial glory in heaven, consists in his having the Spirit by dispensation in such a manner, that he, as Mediator, may convey all blessings to the church by him; so his mediatorial glory on earth consists in this Spirit’s coming from him to deal out those blessings, and to give the most glorious testimonies to him. Hence says Christ, ‘He shall glorify me; for he shall receive of mine, and shall shew it unto you.’^c He discovers what is known of Christ to us; he bears witness to him as the Son of God, and only Saviour of sinners; and he opens our hearts to know and receive him as such; for ‘no man can say’ in faith ‘that Jesus is the Lord, but by the Holy Ghost.’^d And yet this is spoken of, as a work which the Father himself is said to do. ‘Blessed art thou,’ said Christ to Peter, upon his believing confession of him as the Son of God and Messiah, ‘For flesh and blood hath not revealed it unto thee, but my Father which is in heaven.’^e

Thus the actings of the Holy Ghost, with respect to Christ’s human nature and office-capacity, are so exceeding great and many; so apparently *divine* in their own nature, and so appropriated to *God* in scripture, that I cannot see how the evidence they give to his divinity can be fairly evaded; since (as has been before observed) his acting herein from the Father and Son, and their acting by him, is no just objection against the Holy Ghost’s acting therein by his own power as *God*, and by as proper and free efficiency as either the Father or Son act by, it seems to me that this part of the argument must have considerable weight. Its remaining parts shall be deferred, to make way for a little serious reflection.

^b Acts ii. 36.

^c John xvi. 14.

^d I Cor. xii. 3.

^e Matth. xvi. 17.

A P P L I C A T I O N.

What has been suggested concerning the Holy Ghost's work in reference to *Christ*, naturally leads our thoughts to the following practical remarks.

Use I. How ESSENTIAL is CHRIST to all our religion and happiness.

All the agency of the Holy Ghost with respect to Christ, has been to qualify him for his office-work, and to glorify him in the discharge of it. And in all that this blessed Spirit doth for the propagation of true religion in the world to the glory of God and the salvation of our souls, his great design is to glorify Christ, as the foundation of that religion, as the person by whom the glory of God is advanced, and salvation is obtained for sinful men. What then is all our religion without Christ? It is a building without a foundation, and therefore will sink of itself: 'For other foundation can no man lay, than that which is laid, which is Jesus Christ.'^f God is not really glorified without the most exalted regards to Christ: For 'He that honoureth not the Son, honoureth not the Father which hath sent him.'^g He will accept no worship from us but in Christ; and we can have no comfortable access to him, but through Christ: For 'I, says Christ, am the way, the truth, and the life; no man cometh unto the Father but by me.'^h And consequently all our religion will deceive us, and leave us for ever miserable, without Christ. 'Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.'ⁱ A *Christless* religion is but a Jewish or Pagan religion; a religion that the Spirit of God has no hand in, and will not breath in. And what can such a religion profit us?

Use II. How should we endeavour to GLORIFY CHRIST in all our religion?

If it is the design of the Holy Spirit to glorify him, it cannot but be a noble design in us to endeavour under his influence to do so too. It is our duty to fall in with the

^f 1 Cor. iii. 11.

^g John v. 23.

^h Chap. xiv. 6.

ⁱ Acts iv. 12.

Holy Ghost's design herein. We should keep up the most honourable thoughts of Christ, exalt him in our loftiest praises, and shew forth his praise in all the beauties of a holy conversation. We should ascribe unto him the glory due to his name; the glory of his Deity; the glory of his office-undertakings and performances; the glory of his infinitely perfect righteousness which he has wrought out for us, and the glory of his grace which he communicates to us. In all our attempts to glorify the *Father*, we should take care to do it in such a manner, that he may be glorified in the Son, and the Son together with him. And in all our attempts to glorify the *Spirit*, we should labour to glorify Christ together with him, and through his gracious influences upon us.

The Spirit acts like the *Spirit of Christ*, suitable to the near relation he bears to him, in his glorifying him. And if we pretend a *relation* to Christ, we should make it our business to glorify him too. Do we bear the name of Christ? and are we called *Christians*^k from him? we should 'abide in the doctrine of Christ;^l He should 'dwell in 'our hearts by faith;^m and every one that nameth his name 'should depart from all iniquity.'^a Do we pretend to be Christ's *members*? we should 'honour our Head.'^b Do we pretend to be his *spouse*? we should be *subject to him*. Do we pretend to be his *redeemed*? we should give him the claims of his redemption, and 'glorify him in our bodies 'and spirits which are his.'^c He did not redeem us to live in sin; but 'gave himself for us, that he might redeem us 'from all iniquity, and purify unto himself a peculiar 'people, zealous of good works.'^d Do we pretend to be his *subjects*? we should cheerfully pay all dutiful obedience and religious homage to him. 'He is thy Lord, and worship thou him.'^e Do we pretend to be his *disciples*? we should 'learn all meekness and lowliness of heart'^f of him, and call 'no man master,'^g but him. Do we pretend to be *partakers of the same Spirit* with him? we should 'walk in the Spirit,'^h and according to the genius of that

^k 2 John ix.

^a 1 Cor. xi. 3, 4.

^d Titus ii. 14.

^l Eph. iii. 17.

^b Eph. v. 24.

^e Psal. xlv. 11.

^g Matth. xxiii. 8, 10.

^m 2 Tim. ii. 19.

^c 1 Cor. vi. 20.

^f Matth. xi. 29.

^h Gal. v. 16.

Spirit, study to glorify Christ, whom that Spirit comes to glorify in us and by us. Thus shall we act like those that 'live in the Spirit;' ^h thus shall we bring in some tributes of glory to Christ; and thus shall we recommend him and his religion to others, that they may not 'falsly accuse our 'good conversation in Christ;' ⁱ but beholding our good 'works,' by the efficacy of his grace upon us, 'may glorify 'God in the day of visitation.'^j

*****!*****

S E R M O N VI.

I COR. xii. 11.

BUT ALL THESE WORKETH THAT ONE AND THE
SELF-SAME SPIRIT, DIVIDING TO EVERY MAN SE-
VERALLY AS HE WILL.

I Am insisting on a *fourth* head of argument to prove, that the Holy Ghost is the sovereign and almighty God. This argument is drawn from the divine WORKS, which are peculiar to the only true God, and are ascribed in a proper sense to the Holy Ghost.

I have already considered the works of NATURE, in CREATION, and PROVIDENCE. - And am considering the works that are peculiarly ascribed to the Holy Ghost in the OECONOMY OF SALVATION. Those which respect Christ's human nature and office-capacity, have been spoken to; and we now proceed to a *second* sort, which are comprehended under this head:

(2.) The Holy Ghost performs those works with respect to the CHURCH IN GENERAL, which are proper to the sovereign and almighty God, and which none but he can do.

^h Gal. v. 25.ⁱ 1 Pet. iii. 16.^j 1 Pet. ii. 12.

These are of *two* sorts, [1.] Such as relate to the *holy scripture*. And, [2.] Such as relate to the *ministry*.

[1.] Let us consider a little the work of the Holy Ghost with regard to the HOLY SCRIPTURE.

‘All scripture is given by inspiration of God.’^k It bears the stamp of his authority, and is called ‘the word of God,’^l because he is the author of it. What the prophets spoke of old, was not from themselves, as their own private thoughts, but from God himself, who is said to speak not only *to* them, but also *by* them, as has been observed before. Hence it is often said, ‘The word of the Lord came to them;’ and they frequently prefaced what they delivered with, ‘This is the word of the Lord,’ or ‘Thus saith the Lord;’ which is a very clear evidence that none but the true *Jehovah* is the author of the scripture. And yet we are abundantly assured, that he whose words they spoke, and who spoke in and by them, is the *Holy Ghost*. It was ‘the Spirit of Christ, who was in the prophets, that did ‘signify and testify by them the sufferings of Christ,’^m &c. And this speaking of the Spirit in and by them, is opposed to the private fancy or judgment of the prophets themselves. ‘Knowing this first, that no prophesy of the scripture is of any private interpretation; for the prophesy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.’ⁿ Accordingly the sense of scripture is spoken of as the sense of the Holy Ghost, or as that which he *signified* by it. ‘The Holy Ghost this SIGNIFYING.’^b And certainly he, whose meaning is signified in scripture, and is the rule of our understanding it aright, must, in strictness of speech, be the proper author of it. Hence the very same phrases are used to express the agency of the Spirit, as are used to express the agency of the great and only true God with respect to the scripture. Sometimes *God*, and at other times the *Holy Ghost*, is said to speak *to* and *by* the prophets, as has been already shewn in several instances. And that which is called *God’s* speaking *by the mouth of David*^c in one place, is called the *Holy Ghost’s* speaking *by the mouth of David*^d in another. *God* and the

^k 2 Tim. ii. 16.

^l 1 Theff. ii. 13.

^m 1 Pet. i. 11.

ⁿ 2 Pet. i. 20, 21.

^b Heb. ix. 11.

^c Acts iv. 25.

^d Chap. i. 36.

Holy Ghost are mentioned in these passages as a like *principal*, and *David* as the *instrument* in such speaking. And though God may be said to speak by the Spirit; as that person in the Godhead who most immediately spoke by David; yet we can no more argue from thence that the Spirit therein acted as a subordinate instrument to God, than that he acted as a subordinate instrument to David. 'For David himself said BY the Holy Ghost, the Lord said to my Lord, sit thou on my right hand.'^c Subordination, equality, or superiority are fully consistent with this form of speech; and *speaking by the Holy Ghost*, in the cases before us, seems principally to denote, that the Spirit is, though in different respects, the most immediate principle both of God's speaking, and of David's speaking as an inspired prophet. The rank which the Spirit bears herein must be gathered from other places; and that (as we have seen) is just the same as is assigned to God himself. Accordingly when some texts of scripture are cited in other places, the form of quotation is sometimes, 'As God hath said,^f and 'God spake;^g and at other times, 'As the Holy Ghost saith,^h and the Holy Ghost spake.'ⁱ All this intimates to us, that the interest of God and of the Spirit in the scripture is one and the same; or, that the Spirit is that God, who is the author of it; or, that the acting of the Holy Ghost in inditing it was the acting of God himself.

In like manner, whatever God revealed to, or spoke by the apostles, and other holy writers in the New Testament, was revealed and spoken by the Holy Ghost. They spake 'mysteries in the Spirit,'^k or by his suggestion. God himself is said to reveal the mysteries of the gospel to them, and yet that is called a revelation by the Spirit; which shews that the Spirit's revealing, is God's own revealing them. Thus saith the apostle, 'If ye have heard of the dispensation of the grace of God, which is given me to you-ward; how that by revelation HE made known to me the mystery of his will,—which in other ages was not made known to the sons of men as it is now revealed to his holy apostles and prophets by the SPIRIT.'^l This revelation

^c Mark xii. 36.^f 2 Cor. vi. 11.^g Acts vii. 6.^h Heb. iii. 7.ⁱ Acts xxviii. 25.^k 1 Cor. xiv. 2.^l Eph. iii. 2, 3, 4.

of gospel-truths, which were to be the doctrine of the New Testament, is here ascribed as fully to the Holy Ghost in one passage as it is to God in the other. Accordingly revelations from God are called the Holy Ghost's speaking: which shews that he is the God, who taught the holy men of God, and spoke by them. 'The Spirit speaks expressly;^m which seems to relate to some New Testament prophecies delivered by the apostles concerning *the latter times*. And God's speaking in the scripture is called the 'Spirit's 'speaking to the churches.'^a

It is likewise the *Holy Ghost*, who has impressed on the scripture all the marks it bears of *divine authority*, and has given it all the *credentials* by which it is certainly known to be from *God* only. If we consider the *sublimeness* and *purity* of its doctrines; they are the doctrines which the Holy Ghost has revealed: 'For what man knoweth the things 'of a man, save the spirit of man which is in him? Even 'so the things of God knoweth no man, but the Spirit of 'God,'^b which is in him, partaking of his nature and knowledge, and who, as a distinct person from the Father and Son, comes from them to reveal these things to us; for 'we have received—the Spirit which is of God, that 'we might know the things that are freely given us of 'God.'^c If we consider the *majesty* of the scripture's *style*: it is the style of the Holy Ghost, being 'not the words 'which man's wisdom teacheth, but which the Holy Ghost 'teacheth.'^d If we consider the exact *harmony* of all its parts; it is the wisdom of the Holy Ghost that has so framed them, that their full agreement appears by *comparing spiritual things with spiritual*. If we consider the certain *accomplishment of its prophecies*; that proceeds from the infallible foresight and veracity of the Holy Ghost; because *he spoke* them, they *must needs be fulfilled*. If we consider the *confirmation of its doctrines by miracles*; it is the Holy Ghost who gave them that confirmation;^e those *mighty signs and wonders* being wrought for that purpose 'by the power 'of the Spirit of God.'^f If we consider the vast and surprising *success* of the gospel in the first ages of its promul-

^m 1 Tim. iv. 1.

^c Verse 12.

^a Rev. chap. ii. iii.

^d Verse 13. *ibid.*

^f Rom. xv. 19.

^b 1 Cor. ii. 11.

^e Acts i. 8.

gation, without human art, force, or encouragement; yea, against the wisdom, power, and rooted prejudices of the world, and against the united opposition of all the powers of darkness, of all secular interests, and of all the corrupt and natural principles of all men's hearts: it is the Holy Ghost that gave it all that success, it being 'the ministration of the Spirit.'^g And if we consider the sweet and powerful *god-like effects* it has upon our own souls; it is because it comes to us 'not in word only, but also in power, and in the Holy Ghost, and so in much assurance.'^h

These are usually reckoned the most grand convictive proofs, that God has given us, of the divine authority of the scripture, to assure us that he, and he only, is the author of it. These are his unexceptionable attestations that he is so. And yet all these are wrought immediately by the Holy Ghost, whose own wisdom, power, and grace have put these unquestionable characteristics of divine authority on his own word, and given these highest testimonials to it.

[2.] We may consider the Holy Ghost's work with regard to the ministry.

The ministry is an ordinance of God's own institution; he appoints persons to it, fits them for it, and claims their service in it. For 'God hath set some in the church, first apostles, secondarily prophets, thirdly teachers,'ⁱ &c. Hence they are called 'servants of God,'^k and ministers of 'God,'^l and are said to 'minister as of the ability, which God giveth.'^m And yet all this work is expressly ascribed to the *Holy Ghost*, and is managed in his own name like the self-sufficient sovereign and independent God.

He sends his servants to their work, and gives them authority for it. Even Christ himself, considered as a man and a minister, was sent by him. 'The Lord God, saith he, and his Spirit, hath sent me.'ⁿ The context leads us to understand these as Christ's words; but if any should take them for the prophet's, the Spirit is represented as acting supreme authority equally and jointly with him, who is called *the Lord God*; which shews that his authority in

^g 2 Cor. iii. 8.

^k Titus i. 1.

^h 1 Thess. i. 5.

ⁱ 2 Cor. vi. 4.

ⁿ Isa. xlviii. 16.

^l 1 Cor. xii. 28.

^m 1 Peter iv. 11.

sending, is the same with any other person's in the God's head. Accordingly at another time he takes the whole matter upon himself, and manages it in his own name, with all the marks of divine supremacy. 'The Holy Ghost said, separate ME [Gr. * to me] Barnabas and Saul, for the work whereunto I have called them.'^b He acted in this affair not like a servant, or inferior subordinate agent, clothed with ministerial authority to separate them to the service of God, but like the great and sovereign God, who is both the *author* and *end* of their commission. He called them to the ministry, and demanded their service in it; and accordingly they were *sent forth by the Holy Ghost*, as the person from whom all their authority was derived to them, through the ministerial actings of the prophets and teachers, according to his appointment and command. 'When they had fasted and prayed, and laid their hands on them, they sent them away. So they (by this means) being sent forth by the HOLY GHOST, departed.'^c The part that the Holy Ghost acted herein, was that of 'the Lord of the harvest, who sent forth these labourers into his harvest.'^d Whatever hand some men may have in conveying office-power to others, it is not derived from them, but through them from the Holy Ghost as the *principal*, by whom both the *ordainers* and the *ordained* are authorized to act in, and in pursuance of such separation to the ministry. Hence saith the apostle to ordinary stated pastors, 'Take heed to yourselves, and to all the flock over which the HOLY GHOST hath made you overseers.'^e

As he puts his servants into the ministry, so he orders all their stations or places where they shall exercise their ministry, and discharge the trust they received from him. This remarkably appeared with regard to extraordinary officers, who were not fixed in any particular church, as their peculiar charge. Where the Holy Ghost bid them go, they went; and where he forbid them to go, they refrained going; while he himself was under no such *orders* or *restraints*; but behaved himself like the absolute Lord both of them and of all their services. When the eunuch was returning from Jerusalem, 'the SPIRIT said to Philip,

* ἀφορίσατε μοι.

^b Acts xiii. 2.

^c Verse 3, 4.

^d Matth. ix. 38.

^e Acts xx. 28.

‘Go near and join thyself to this chariot.’^f And when Peter had a vision relating to his preaching to Cornelius, ‘The SPIRIT said unto him, (Peter) behold three men seek thee; arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them.’^g The Spirit is said to send them, as he gave orders to Cornelius to ‘send men to Joppa, and call for Simon, whose surname is Peter.’^h And therefore the Spirit must be either the *angel of God* that appeared to Cornelius,ⁱ or *God* who sent that angel to him. But it is plain to me, that the Spirit was not the *angel* that sent them, because I cannot find that the scripture ever calls him an angel, or that he ever appeared in human shape as this angel did; *a man*, or an angel in the form of a man, says Cornelius, ‘stood before me in bright clothing.’^k The Spirit therefore, when he says to Peter, *I have sent them*, evidently means, that he is the God who ‘warned Cornelius by an holy angel to send them for him.’^l At other times he forbid the apostles, and would not suffer them to go to places according to their own private inclinations. ‘They were forbidden of the Holy Ghost to preach the word in Asia;’ and afterward, ‘they essayed to go into Bithynia; but the Spirit suffered them not.’^a What a sovereign disposal was this of them and their labours! and what could *God* do more, or how could he act with greater demonstrations of his absolute authority and dominion over them, in ordering all their motions for the exercise of their ministry?

He likewise *qualified* them for the work to which he called them, and gave them all the *assistance* in it, which the most difficult circumstances of their administrations required. All their ministerial gifts and abilities were from the Holy Ghost, ‘who divided them to every one severally as he willed,’^b in the most sovereign and almighty manner; and ‘the manifestation of the Spirit was given to every one of them to profit withal.’^c He gave them ‘divers kinds of tongues,’ that they might be capable of preaching the gospel in all languages, as there might be occasion. Accordingly they ‘spoke with other tongues,’

^f Acts viii. 29.^g Chap. x. 19, 20.^h Verse 5.ⁱ Verse 3.^k Verse 30.^l Verse 22.^a Acts xvi. 6, 7.^b 1 Cor. xii. 7.^c Verse 10.

than those they had by education, ‘as the Spirit gave them utterance.^d’ Who could give them these divers kinds of tongues but he that made the first diversities of them? This is expressly said to be Jehovah himself. ‘The Lord did confound the language of all the earth.’^e And that the Spirit is included in this Jehovah, may be fairly gathered from his saying, ‘Let us go down and confound their language.’^f It is beneath the majesty of the great Jehovah to speak after this sort to any created being; for this is plainly the language of an equal to an equal, and imports the same kind of *descending*, and *operation* to produce an effect, which is above the power of all creatures, and is never ascribed so much as instrumentally to any of them, but *wholly* and *immediately*^g to Jehovah himself. Hence it is exceeding natural to understand this after the manner of men, as the speaking of one person in the Godhead to others who are *Jehovah* equally with himself. And the Spirit’s sovereign power over divers kinds of tongues, in miraculously conveying them to the apostles, shews, that he is one of the adorable persons included in that Jehovah.

As he enabled them to speak all languages, so he furnished them with ministerial abilities to manage their work in the several languages they might have occasion to use. He became unto them ‘not the Spirit of fear; but of power, and of love, and of a sound mind,’^h enduing them with wisdom to manage all their holy ministrations; engaging their hearts in their work; and spiriting them up to a holy bravery, and religious greatness of soul, in a faithful discharge of their trust, without fear or shame, in the face of all contradiction, danger, and derision, from the most polite and powerful ranks of men. Thus he animated the prophets of old; ‘Truly, says one of them, I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.’ⁱ And Christ told his disciples this Spirit would fill them with the like magnanimity, and teach them how to behave, when they should stand in the most dismaying circumstances before the greatest names of men.

^d Acts ii. 4.^e Gen. xi. 9.^f Verse 7.^g Verse 9.^h 2 Tim. i. 7.ⁱ Micah iii. 8.

‘Ye, says he, shall be brought before governors and kings
 ‘for my sake, for a testimony against them and the Gen-
 ‘tiles: but when they deliver you up, take no thought how
 ‘or what ye shall speak; for it shall be given you in that
 ‘same hour what ye shall speak: for it is not ye that speak,
 ‘but the Spirit of your Father which speaketh in you.’^k Ac-
 cordingly when the apostle Peter was in such circumstances,
 with what a remarkable astonishing courage did he comport
 himself, even to the silencing and confounding of his
 haughty adversaries? ‘When they had set Peter and John
 ‘in the midst,’ they asked by what power or by what name
 have ye done this? ‘Then Peter, FILLED WITH THE
 ‘HOLY GHOST, said unto them, Ye rulers of the people,
 ‘and elders of Israel,—Be it known to you all, and to
 ‘the people of Israel, that by the name of Jesus Christ of
 ‘Nazareth, whom YE crucified, whom God hath raised
 ‘from the dead, even by him doth this man stand before
 ‘you whole: this is the stone which was set at nought of
 ‘you builders, which is become the head of the corner;
 ‘neither is there salvation in any other,’^l &c. What a
 close and cutting speech was this to such an audience? They
marvelled at the wisdom and *boldness* with which it was de-
 livered, and ‘could say nothing against it.’^m And who can
 forbear observing the difference between ‘Peter filled with
 ‘the Holy Ghost,’ and Peter left to himself? When *left to*
himself, he meanly betrayed all the cowardice of the most
 pusillanimous mind, trembling at the slightest accusations
 of having been with Christ, and in the basest manner de-
 nying his Lord:^a but when ‘filled with the Holy Ghost,’
 he dared to confront the most powerful and inveterate of
 Christ’s adversaries, and, at the peril of his life, to bear an
 undaunted testimony to him, against them all.

Yea, the whole company of disciples (meaning, I sup-
 pose, the 120 mentioned in Acts i. 15.) ‘were all filled
 ‘with the Holy Ghost, and spake the word of God with
 ‘boldness.’^b The servants of God were carried through all
 their trials, and obtained salvation at the end of them,
 ‘through the supply of the Spirit of Jesus Christ.’^c And

^k Matth. x. 18, 19, 20.

^l Acts iv. 7, 8, 10, 11, 12.

^m Verses 13, 14.

^a Matth. xxvi. 69,—74.

^b Acts iv. 31.

^c Phil. i. 19.

when they came to make their last defence, and to lay down their lives in the cause of Christ, their enemies 'were
'not able to resist the wisdom and the Spirit by which they
'spake;' as is observed of Stephen just before his martyrdom, Acts vii. 10. And that by the Spirit in this place is meant the Holy Ghost, appears from verses 2, 3, 5. where
'the twelve apostles spoke to the multitude of the disciples,
'and said,—Brethren, look ye out among you, seven
'men of honest report, full of the HOLY GHOST and wisdom;—and they chose, among others, Stephen, a
'man full of faith, and of the HOLY GHOST. And verse
'55. He being full of the HOLY GHOST,—saw the
'glory of God,—and said, Behold I see the heavens
'opened,' &c. Surely this blessed *Spirit*, who thus furnished his servants for, and imboldened them in his work, living and dying, can be no less than the almighty God; and the power they felt, they, doubtless, believed to be the power of God himself.

Once more, It is the Holy Ghost that crowns all gospel-ministrations with *success*. He who ordered Peter to go, and preach the gospel to Cornelius, accompanied that preaching with his power; for 'while Peter yet spake' the doctrine of remission of sins, through the name of Christ, to them that believe in him, 'the HOLY GHOST fell on
'all them which heard the word.'^d And the apostle, speaking of the success of the gospel upon the Thessalonians, tells them, 'our gospel came not unto you in word
'only, but also in power, and in the HOLY GHOST, and
'in much assurance:—and ye became followers—of
'the Lord, having received the word with joy of the HOLY
'GHOST'^e Hence he tells the Corinthians, 'My speech
'and my preaching was not with enticing words of man's
'wisdom, but in demonstration of the SPIRIT, and of
'power, that your faith should not stand in the wisdom of
'men, but in the power of God.'^f This fairly intimates that the power of the Spirit, whereby the gospel became effectual to their believing, was no other than the power of God. For these 'weapons of warfare became mighty
'through God';^g and accordingly, the *gospel* is called 'the

^d Acts x. 44.^e 1 Thess. i. 5, 6.^f 1 Cor. ii. 4, 5.^g 1 Cor. x. 4.

‘power of God to salvation, to every one that believes.’^h Thus the blessed Spirit has a supreme and god-like concern in the ministry of the gospel. The authority, qualifications, assistance, and success of ministers, are from him, and all their labours are at his disposal. All this shews that he is, jointly with the Father and Son, the author and owner of their ministry, and consequently that he is the one true God, equal in power and authority with them.

This leads us to consider a *third* sort of works ascribed to the Holy Ghost in the *economy of salvation*. Therefore,

(3.) He performs those works with respect to each member of Christ’s mystical body in particular, which are proper to the only great and sovereign God, and which none but he can do.

[1.] The work of REGENERATION is ascribed to the Holy Ghost as the proper efficient cause of it.

This is a work above the power of nature; for ‘who can bring a clean thing out of an unclean? Not one.’^a And Christ himself has told us, that ‘no man can come to him, except the Father draw him.’^b The work of renewing grace, is spoken of in such grand magnificent terms, as shew that none but God can be the Author of it. It is called a *begetting us again*, and a *being born again*, in allusion to our natural birth; and *God* is said to beget us, and we are said to be *born of God*, to the exclusion of all other efficient causes. ‘Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy has begotten us again to a lively hope.’^c And ‘of his own will begat he us with the word of truth.’^d And believers are said to be ‘born not of blood, nor of the will of the flesh, nor of the will of man, but OF GOD.’^e At other times, to shew the exceeding greatness of divine power, which is necessary to make this change upon us, *God* is said to ‘quicken them that were dead in trespasses and sins;’ and they are ‘his workmanship created in Christ Jesus unto good works.’^f Hence he claims it as his prerogative, and graciously promises it in his covenant, as what he himself will do; ‘A new heart will I give

^h Rom. i. 16.

^a Job xiv. 4.

^b John vi. 44.

^c 1 Pet. i. 3

^d James i. 18.

^e John i. 13.

^f Eph. ii. 1, 10.

‘you,’ says God, ‘and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.’^s And Christ has assured us, that none but God himself can effectually turn mens hearts from this world, so as to make them value a *treasure in heaven* above it; for with respect to this very thing he said to his disciples, ‘With men this is impossible,’ *i. e.* all moral suasion and human endeavours, can never effect it; ‘but with God all things are possible:’^h he alone can do it.

Now this work, that is with such peculiarity and eminence ascribed to *God alone*, and called a being *born of God*, is in other places ascribed peculiarly to the *Holy Ghost*, as the ‘proper efficient of it, and is called a being *born of the Spirit*. ‘Except a man,’ says Christ, ‘be born—of the Spirit, he cannot enter into the kingdom of God.—’ ‘And that which is born of the Spirit, is spirit.’ⁱ The *producing Spirit* is the *Holy Ghost*, and the *produced spirit* is the *new creature*, which consists in a change of principles in the heart, and of actions in the life. For ‘if any man be in Christ, he is a new creature; old things are past away; behold, all things are become new.’^k And to shew that this new creature is a creature of the Holy Ghost, the apostle calls it a being *in the Spirit*; which depends on the ‘Spirit of God’s dwelling in us;’ and thereupon adds, ‘If any man have not the Spirit of Christ, he is none of his.’^l The Spirit of Christ must make a man spiritual, or must give him a spiritual being in himself, or else he is none of Christ’s. He is called the *Spirit of life*,^m as he is the author of all spiritual life to us; hence says Christ, ‘The words I speak unto you, they are spirit, and so they are life;’ⁿ and saith the apostle, ‘the Spirit giveth life.’^o This Spirit must renew us unto the life of God, if ever we are renewed at all, and therefore it is called ‘the washing of regeneration, and the renewing of the Holy Ghost.’^c

It is the Holy Ghost that effectually works true *faith* in our hearts. This is reckoned among his fruits; ‘The fruit of the Spirit is—faith.’^d On this account the apostle calls

^s Ezek. xxxvi. 26.

^h Matth. xix. 26.

ⁱ John iii. 5, 6.

^k 2 Cor. v. 17.

^l Rom. viii. 9.

^m Rom. viii. 2.

ⁿ John vi. 63.

^o 2 Cor. iii. 6.

^c Titus iii. 5.

^d Gal. v. 22.

him the Spirit of faith both to Old and New Testament saints: 'We having the same Spirit of faith,'^e or faith wrought both in them and us by one and the same Spirit. Accordingly Barnabas was said to be a good man, and 'full of the Holy Ghost, and of faith,'^f to shew that the Holy Ghost was the Author of all the faith that was in him. And we are exhorted to 'build up ourselves on our 'most holy faith, praying in the Holy Ghost;'^g which intimates that all the success of such building depends on him. And yet all this faith is called the 'faith of the 'operation of God'^h himself, and 'the work of faith with 'power;'ⁱ which shews that the Holy Ghost's acts in this work are the acts of God himself, and that he puts forth the mighty power of God in them.

He is likewise the worker of true *repentance* in us. When *John the Baptist* came to preach the doctrine of repentance, all the efficacy of his preaching to turn the hearts of the Jews to the Lord their God, is laid upon his being filled with the *Holy Ghost*, and coming in the spirit and power of *Elijah* for that purpose. 'He,' says the angel *Gabriel*, 'shall be filled with the Holy Ghost from his 'mother's womb; and many of the children of Israel shall 'he turn to the Lord their God; and he shall go before 'him (*viz* Christ, the Lord their God) in the spirit and 'power of *Elias*, to turn the hearts of the fathers to the 'children, and the disobedient to the wisdom of the just.'^k *John the Baptist* did not come with the power of working miracles, as *Elijah* did; for 'John did no miracle:'^l but he came in the power of the Holy Ghost; and so in the *spirit* of *Elijah*, to turn the hearts of the people to the Lord their God, as *Elijah* did after their revolt to idolatry in the days of *Ahab*. That effect upon their hearts was the work of the great *Jehovah*, as appears by *Elijah's* prayer to him, saying, 'Hear me, O Lord, hear me, that this people may 'know that thou art the Lord God, and that thou hast 'turned their heart back again.'^a And yet they were turned by the power of the Holy Ghost; for *John the Baptist* came to turn the *children* by the power of the same Spi-

^e 2 Cor. iv. 13.^f Acts xi. 24.^g Jude 20.^h Col. ii. 12.ⁱ 2 Thess. i. 11.^k Luke i. 15, 16, 17.^l John x. 41.^a 1 Kings xviii. 37.

rit that their *fathers* were turned by in Elijah's days. Accordingly when the apostle speaks of *taking away the veil* from Israel's heart, and of their *turning to the Lord*, he lays it upon the efficacy of the gospel, as it is *the ministration of the Spirit*, who by means of that gospel, delivers the mind from its natural blindness, and the heart from its natural hardness; so that with regard to the power that sin had over them in those respects; 'where the Spirit of the Lord 'is, there is liberty.'^b When Peter preached to Cornelius and his family, 'the Holy Ghost fell on them;' and his operation on their hearts to turn them to God was such, that the believing Jews were forced to acknowledge, that 'God then granted the Gentiles repentance unto life.'^c And when the 'gospel came to the Thessalonians, not in 'word only, but also in power, and in the Holy Ghost, 'they became followers of the Lord, and turned to God 'from idols, to serve the living and true God.'^d

Thus the whole work of renewing grace, all the efficiency of which is so clearly averred to be of GOD, is ascribed to the HOLY GHOST, who by his own almighty power effectually works it in us. He coming according to an agreed voluntary dispensation, in pursuance of Christ's exaltation, doth more of this work than ever was done before. This is the dispensation in which the power of his Godhead is to be evinced, and therefore it is in a special manner left to him to 'convince the world of sin, and of righteousness, and of judgment,'^e which takes in the whole of converting work, or of turning sinners through Christ to God.

[2.] The work of SANCTIFICATION is ascribed to the Holy Ghost.

This consists in the confirmation, increase, and exercise of those principles of grace and holiness, which were begotten in us in our regeneration. Hereby sin is more and more subdued, and holy conformity to God in heart and life, is more and more established and increased; and 'he 'that has begun the good work' in any of us, 'will perfect it until the day of Jesus Christ.'^f The work of sanctification is appropriated unto God: he claims it as his

^b 2 Cor. iii. 8, 15, 16, 17.

^c Acts xi. 15, 18.

^d 1 Thess. i. 5, 6, 9.

^e John xvi. 8.

^f Phil. i. 6.

sole prerogative, saying, 'I am the Lord which sanctify you.'^g This may respect an inward work of holiness, as well as a solemn separation to holy use and service; I take *this* to be doctrinally significative of *that*. And surely God means internal real holiness, signified by outward rites, when he says, 'I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you.'^h And there is no doubt but the apostle means this, when he says, 'The very God of peace' (or * the God of peace *himself*, denoting his own proper efficiency, as this phrase signifies, and is usually translated) 'sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ: faithful is he that calleth you, who also will do it.'ⁱ

Now this peculiar work of God, which he himself doth as his own proper act, is ascribed to the HOLY GHOST, as that person in the Godhead, who most immediately puts forth the divine power on our hearts to accomplish it in us. Hence he is so frequently called the *Holy Ghost* with special relation to his work of making us *holy*. All our holiness is from him as the proper efficient of it, and is therefore called 'the sanctification of the Spirit,'^k and the 'sanctification of the Spirit unto obedience.'^l

It is 'through the Spirit,' through his special effectual influences upon our hearts, in excitations of his own work there, that we are enabled to 'purify our souls in obeying the truth, unto unfeigned love of the brethren.'^a All our attempts against remaining corruptions would be ineffectual to subdue and mortify them in us, without the special agency of the Spirit, to carry those attempts unto victory. Hence the *privative* cause of persons being *sensual*, is expressed by 'having not the Spirit.'^b All a man's sensuality is from himself; but it is so deeply rooted in his debased nature, that where the Spirit is not influentially present to expel it, there it reigns in one form or another. But on the other hand, the apostle speaking of those that *have the Spirit of Christ*, tells them they must 'through the SPIRIT mortify the deeds of the body.'^c

^g Lev. xx. 8. ^h Ezek. xxxvi. 25. * *ὁ θεὸς τῆς εἰρήνης* ⁱ 1 Thess. v. 23, 24.

^k 2 Thess. ii. 13.

^l 1 Peter i. 2.

^a Verse 22.

^b Jude 19.

^c Rom. viii. 9, 13.

It is he likewise that forms us more and more after the image of God, that we may be progressive in our holy resemblances of him: for ‘we all with open face beholding
 ‘as in a glass the glory of the Lord, are changed into the
 ‘same image, from glory to glory, even as by the SPIRIT
 ‘of the Lord,’^f or, the Lord the Spirit. And it is he that enableth us to live in all holy obedience unto God: for says God, ‘I will put my Spirit within you, and cause you to
 ‘walk in my statutes, and ye shall keep my judgments, and
 ‘do them.’^g It is the Spirit that most immediately puts forth divine energy to cause us to walk in God’s statutes; and yet that energy is put forth by God himself; for he causeth us to walk in his statutes, as well as puts his Spirit within us; which may intimate to us, that the Spirit exerts the energy of the Deity; and the other divine persons exert the same by him; at least, there is nothing in this text to prove the contrary; and it sufficiently proves what I quoted it for; namely, that this Spirit puts forth that powerful influence upon us, whereby we are enabled to live to God. And hence the apostle tells us, ‘the sons of God are led
 ‘by the Spirit of God;’^h and, speaking of several graces, and works of holiness, in opposition to the works of the flesh, he calls them all ‘the fruits of the Spirit,’ and calls our living in the exercise and practice of them, a ‘living’ and ‘walking in the Spirit.’ⁱ These expressions naturally suggest to our minds, that what the apostle said of GOD in another case, may be said of the SPIRIT in this, that ‘in
 ‘him we live, and move, and have our being.’^m

[3.] The work of CONSOLATION is ascribed to the Holy Ghost.

The great Jehovah asserts it as his own prerogative, to give peace and comfort to his people. ‘I, even I, am he
 ‘that comforteth you.’^a And, ‘I create the fruit of the
 ‘lips, peace; peace to him that is afar off, and to him that
 ‘is near, saith the Lord.’^b Hence God in Christ is called
 ‘the Father of mercies, and the God of all comfort, who
 ‘comforteth us in all our tribulation;’^c and ‘God that
 ‘comforteth those that are cast down.’^d

^f 2 Cor. iii. 18.

^l Gal. v. 22, 23, 25.

^b Isa. lvii. 19.

^g Ezek. xxxvi. 27.

^m Acts xvii. 28.

^c 2 Cor. I. 3, 4.

^h Rom. viii. 14.

^a Isa. li. 12.

^d Chap. vii. 6.

And yet this work that lies in the hand of God, by which he most sweetly recommends his endearing mercy and kindness to us, is in a special manner the work of the **HOLY GHOST**. He is the proper efficient cause of all the true peace and consolation which at any time we are partakers of. Hence he is frequently called the **COMFORTER**, who according to the œconomy of salvation, comes to fill us with all that joy and comfort which are prepared in the counsels of the Father, and in the purchase of the Son for us. Though he comes from the Father and Son to give us all the joys of faith and hope, yet he doth it by his *own* god-like power. Hence says the apostle, ‘The God of hope fill you with all joy and peace in believing, that ye may abound in hope through,’ or by, ‘the **POWER OF THE HOLY GHOST**.’^e It is the work of the God of hope; and yet it is the work which he performs most immediately by the person of the Holy Ghost: and not only by him, but by *his* power; which shews that he, as well as the Father and Son, is the God, who by his own divine power enricheth us with the unutterable consolations that attend the aboundings of faith and hope, which he begets within us. Accordingly our spiritual joys and comforts are denominated from him as the author of them. They are the *comfort*, and *joy of the Holy Ghost*.^f

It is the **HOLY GHOST**, who relieves our groanings, and ‘helps our infirmities,’^g that we may pour out our hearts in all spiritual melting affections toward God. It is he that ‘sheds abroad God’s love in our hearts,’^h discovering the exceeding riches and greatness of it to us, and affecting our souls with it, to the confirmation of our hopes. It is he that gives us freedom of approach to God through Christ, that we may have communion with him here, and live in the joyful expectations of eternally dwelling with him hereafter. For ‘through him (Christ) we both (Jews and Gentiles) have an access by **ONE SPIRIT** unto the Father.’ⁱ And ‘we **THROUGH THE SPIRIT** wait for the hope of righteousness by faith.’^k It is the Holy Ghost that frees us from all that bondage of spirit we are subject to on the account of sin, and in the fearful apprehensions

^e Rom. xv. 13.^f Acts ix. 21. Rom. xiv. 17. 1 Thess. i. 6.^g Rom. viii. 26.^h Chap. v. 5.ⁱ Eph. ii. 18.^k Gal. v. 5.

of a condemning cursing law, and of death and hell as executions of the curse. 'For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.'¹ Yea, it is this blessed Spirit that gives us all the *assurance* we have of heaven, and all the abounding consolation which such assurance raises within us. For 'the Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs, heirs of God, and joint-heirs with Christ.'^m Accordingly the Ephesians, 'after they believed, were sealed with the Holy Spirit of promise, who is the earnest of our inheritance;^a and the apostle hereupon prayed that they might have still more of the Spirit of wisdom and revelation,—that the eyes of their understandings being enlightened, they might know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.'^b Thus all the comforts that the Father and Son favour believers with, are the comforts of the Holy Ghost, which he bestows upon them as their proper and most immediate COMFORTER. And surely these consolations of God are not so small, as to make us think that any but God himself deals them out unto us.

[4.] The work of STRENGTHNING and GUIDING us, and making us persevere in our way to heaven, is ascribed to the Holy Ghost.

We are often at a loss by reason of darkness, how to steer our course in a way of duty and safety; and are utterly unable, by reason of weakness and disorder of soul, to keep ourselves in God's way, and to hold on therein. And none but the great God himself is sufficient to be our strength and counsellor in all our dangers and perplexities. Hence the Psalmist trusted in him for them. 'Thou,' says he, 'shalt guide me with thy counsel, and afterwards receive me to glory.—My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.'^c And God frequently speaks of it as his peculiar work, to *lead, guide, teach and strengthen* his people, as appears in his many gracious promises so to do. And yet it is very well

¹ Rom. viii. 15.

^m Verses 16, 17.

^a Eph. i. 13, 14.

^b Verses 17, 18.

^c Psal. lxxiii. 24, 26.

known, that all these are usually ascribed in scripture to the *blessed Spirit*. And he being the Spirit of *wisdom, counsel* and *might*,^d cannot but be every way sufficient of himself to direct us in the best manner, and to carry us safe through this world of snares and troubles.

It was the 'Lord,' or Jehovah, 'ALONE that did lead' Israel in the wilderness, 'and there was no strange god 'with him.'^e But the Holy Ghost is included in this Jehovah that led *Israel*; for 'the Spirit of the Lord caused 'him to rest; so,' says the prophet, 'didst thou lead thy 'people to make thyself a glorious name.'^f It is likewise God himself that leads his people in the way to everlasting blessedness. Hence says David, 'Search me, O God, and 'know my heart;—and lead me in the way everlasting.'^g But the *Spirit* is included in this God; for he was spoken of in the former part of the Psalm as omniscient and omnipresent;^h and accordingly at another time David particularly regards this Spirit as his Leader. 'Teach me to do 'thy will; thy Spirit is good; lead me,' or, as the Septuagint and Ainsworth render it, 'thy good Spirit shall,' or will, 'lead me into the land of uprightness.'ⁱ All our spiritual strength for walking before God in a way of faith and obedience, to the defeating of Satan, and all our soul's enemies, lies 'in the power of God's might,'^k or in the power by which he mightily works in us; and we are 'kept by the power of God through faith unto salvation.'^l But still it is God inclusive of the Holy Ghost, or his power put forth by the Spirit, that thus keeps and strengthens us; Hence was the apostle's prayer, 'That he would grant us, 'according to the riches of his glory, to be strengthened 'with might, BY HIS SPIRIT in the inner man;^m which shews that the Spirit herein exerts God's might; and how he should do so, unless he is God, I am yet to learn.

[5.] The work of raising the bodies of believers to a blessed immortality, is ascribed to the Holy Ghost.

It is in the nature of the thing *incredible* that any but *God should raise the dead*.^a Nothing less than a full conviction of his infinite power, to make good the scripture

^d Isa. xi. 2.

^e Deut. xxxii. 12.

^f Isa. lxiii. 14.

^g Psal. cxxxix. 23, 24.

^h Verse 7.

ⁱ Psal. cxliii. 10.

^k Eph. vi. 10.

^l 1 Pet. i. 5.

^m Eph. iii. 16.

^a Acts xxvi. 8.

doctrine of the resurrection, can master our prejudices against it, as Christ intimated when he laid the error of the Sadducees in denying it, on their ‘not knowing the scriptures, nor the POWER OF GOD.’^b Accordingly the consideration of God, as performing this work, is often spoken of as the firmest ground of faith in his omnipotence, and as its greatest relief in cases of the utmost unlikelihood and appearing impossibility. Thus ‘Abraham believed God, who quickneth the dead,’^c that he should have a son according to the promise, notwithstanding the natural improbabilities of the case were such, that it was a believing ‘in hope against hope.’^d And when he had received this son of the promise, and was afterwards called to ‘offer him for a burnt-offering,’^e which had the most shocking appearance of defeating the promise of what that son should be, he nevertheless readily attempted it at God’s command; and the only ground his faith rested on, with respect to the promise, was, ‘That God was able to raise him up, even from the dead.’^f And when the apostle Paul, and others with him, ‘had the sentence of death in themselves,’ and could see no way of escape, they trusted in ‘God who raiseth the dead,’^g as infinitely able to deliver them. This was one of the most exalted apprehensions they had of his divine power, and therefore their faith improved this consideration of him unto the fullest assurance they could have, that nothing was too hard for him to do.

And yet this work, which is such a satisfying demonstration of the divine *omnipotence* of him that doth it, is represented in scripture as done by the HOLY GHOST. ‘If Christ be in you,’ says the apostle, ‘the body is dead because of sin; but the Spirit is life, because of righteousness. But if the Spirit of him that raised Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.’^h Some understand the *first* of these verses thus: “If Christ by his Spirit is in you, your bodies are indeed mortal because of sin; but the Spirit of Christ will give them life by raising them unto eternal life, because of the righteousness which Christ hath

^b Matth. xxii. 29.^c Rom. iv. 17.^d Verse 18.^e Gen. xxii. 2.^f Heb. xi. 19.^g 2 Cor. i. 9.^h Rom. viii. 10, 11.

“brought in for justification to life.” This seems to be a very just sense of those words, and so they are a strong proof that the resurrection of the bodies of believers is the work of the Holy Ghost. However, the following words undeniably speak of his efficiency therein, as the person by whom the divine power will be exerted to raise them, even ‘by his Spirit that dwelleth in you.’ This Spirit being God, essentially one with the Father and Son, they act herein by him, and he acts together with them, by as proper an efficiency as they do. Hence the apostle tells us, that ‘he that soweth to the Spirit, shall of the Spirit,’ as the proper author and giver of it, ‘reap life everlasting;’ⁱ which must include his raising them up to that everlasting life. Accordingly he is called the *Spirit of glory*,^k as well as the Father is called the *Father of glory*,^l and the Son the *Lord of glory*.^m which shews, that glory is originally *his*, and is at his *disposal* as well as theirs. And therefore, when believers are said to ‘behold the glory of the Lord,’ and to be ‘changed into the same image from glory to glory;’^a that is, either from his glory derived to us, that we may be *like him*,^b or from the beginnings of glory here, to the perfection of it in heaven, we are told it is ‘by the Spirit of the Lord,’ as the most immediate agent herein.

Now who can survey these great and god-like *works*, which the Holy Ghost performs in a sovereign manner by his own power, and not believe him to be the almighty and sovereign God? The works themselves, we have seen, are infinitely too great for any but God himself to do: we have likewise seen that his doing them by his Spirit, is of the same import with his doing them by himself; because his Spirit is essentially himself. And therefore, all these texts that speak of God’s doing them by his Spirit, are in just construction, by what is said in other places of the Spirit and his working, as fair proofs of his Deity, as if he was always (as he is often) spoken of absolutely as the doer of them.

ⁱ Gal. vi. 8.^k 1 Pet. iv. 14.^l Eph. i. 17.^m 1 Cor. ii. 8.^a 2 Cor. iii. 18.^b 1 John iii. 2.

APPLICATION.

From what has been offered to prove the Godhead of the Holy Ghost from his works in the œconomy of salvation, we may infer both the necessity of his operations upon us, and the great encouragement we have to seek and hope for them.

Use I. We may infer our absolute need of the gracious effectual operations of the Spirit unto our salvation.

The work of regeneration is often represented in scripture as indispensibly necessary to salvation. And this necessity respects that regeneration which is denominated from the *Spirit* as the author of it. ‘Verily, verily,’ said Christ, ‘I say unto thee, Except a man be born—of the *SPRIT*, he cannot enter into the kingdom of God.’^c We must be born of the Spirit, if ever we are born again, and if ever we partake of the blessings of God’s kingdom. And when ‘we have passed from death to life,’^d or are partakers of spiritual life, by being *born of God*, the continuance, support, activity, and comfort of that life, depend on the Holy Ghost, or on what he doth from the Father and Son in and upon us. The *application* of all salvation to us, is only by *him*. In vain we hope for salvation from the election of the Father, or from the redemption of the Son, without the application of the Holy Ghost. We can no more be saved without his work, than we can without theirs: it is this that makes all effectual to us; and what interest we have, or ever may have, in what the Father and Son have done about our salvation, is all an uncertainty, as to us, till it is applied and manifested to us by the special work of the Spirit in us. Hereby, and hereby only, we may know that the Father meant us in his eternal counsels of grace, or that we were chosen from everlasting by him; and that Christ meant us for his peculiar people, when in the fulness of time ‘he gave his life a ransom for many.’^e Hereby, and not otherwise, we may know that God is our Father in Christ, that we are heirs of heaven, and that all

^c John iii. 5.

^d 1 John iii. 14. compared with chap. iv. 7.

^e Matth. xx. 28.

the riches of the glory of that inheritance are safely laid up in Christ for us, and that when 'he shall appear' again, 'we also shall appear with him in glory.'^f

The work of the Holy Ghost upon us, is necessary to fit us for every duty, to support us under every trial of life, and agony of death, and to prepare us for an enjoyment of eternal blessedness after it. This will make us live holily, and die comfortably; this will help us to improve both ordinances and providences unto spiritual saving purposes, and will make us safe and happy, whatever else may befall us. 'If any man have not the Spirit of Christ, he is none of his.'^g But if this Spirit dwells in us, though our bodies will die because of sin, yet he will raise us up to a blessed immortality, because of Christ's perfect righteousness wrought out for us, and imputed to us, through faith of the operation of this Spirit.

Use II. We may infer that we have the greatest encouragement to seek and hope for the effectual operations of this Spirit.

While persons are at ease in the ways of sin, they have very slight apprehensions of the necessity of the Holy Spirit's operations upon their hearts; but when their consciences are awakened to see their sin and danger, they usually feel, and are forced to own that necessity. And very commonly at such seasons their apprehensions of their own unworthiness, guilt, and provocations on one hand, make them afraid that this Holy Spirit will never concern himself with them; and their apprehensions of hardness of heart, and addictedness to sin, are sometimes so strong on the other, that they are ready to think it impossible they should ever be effectually turned from sin to God.

But what we have heard concerning the Spirit and his work, may be of use to relieve such discouraged souls, and to raise their hopes in seeking after his effectual operations. He is *God that raiseth the dead*; and nothing can be too hard for him to do. He can easily remove the greatest mountains that lie in his way, and make them all a plain. He is the *sovereign* God, who works when and where he listeth; and therefore though thou art most unworthy, and

^f Col. iii. 4.

^g Rom. viii. 9, 10.

it may be hast long sought for his gracious influences without any discernible success; yet it is fit thou shouldest still continue waiting upon him for them, and for ought thou knowest his time is just at hand, and he may effectually reach thy heart before thou art aware. He is indeed the *Holy Spirit*, and as such cannot but abhor all sin: but he is likewise that *Holy Spirit*, whose special work it is to renew unholy souls, and to purify them from their sins; and therefore his hatred of thy sins should make thee hate them too, and strengthen thy pleas that he would not suffer such hateful evils to abide with thee. He is the *good Spirit* of God; goodness is his nature, and goodness runs through all the operations by which he is most eminently known. It was in his infinite goodness to sinners, that he formed and furnished Christ's human nature, that Christ in that nature might redeem them. It is in the same goodness that he indited the scriptures, and maintains a gospel-ministry, to make known that blessed Redeemer to them; and by these means he loves to relieve distressed souls, to raise spiritual breathings within them, and to help their infirmities when they can but groan. Yea, he, considered with respect to his gracious operations, is the great promise of the gospel-dispensation, which is called the *ministration of the Spirit*; and his great design is to glorify Christ by revealing him to sinners, and by bringing over their hearts to him. And to shew the pleasure he has in this work, he has already come upon thousands with saving efficacy, who were once (barring the sin against the Holy Ghost) as unworthy and guilty, and as full of fears and discouragements in themselves, as thou canst be. Many such are still living upon earth, and many more are already got safe to heaven; and there are the same grounds of hope for thee now, as there formerly were for them.

Either thou, O sinner, art desirous of this Spirit's operations on thy heart, or thou art not. If thou *art not*, the greater is thy sin and danger, for despising such a great and holy One as he is; and if he never works effectually on thee, thou hast no reason to complain; for with what justice wilt thou complain that thou hadst not *that* which thou didst not desire to have. I do not say there is no hope for such, because this sovereign Spirit begets desires where there were none before, and usually blesteth the means of

grace for that purpose; but the considerations I have suggested, are not designed to encourage such persons hopes while they continue in their present stupid circumstances; for as this would be very *dangerous*, so it would be really *trifling* in serious things, to talk of encouraging persons hopes with respect to an affair which they have no concern of mind about.

But if thou hast any desires after this Spirit's gracious influences, what has been offered may help to animate those desires with hopes that in due time they shall be satisfied. For he is still the same in his power and grace as ever; he has still the same blessed designs of saving mercy to carry on as ever; and the gospel-dispensation is still the *ministration of the Spirit*, with respect to his gracious operations, as much as ever; thou therefore oughtest not to say or think, that he will not renew and save thee: but go thou on in the good ways of God; diligently use all means of grace with watchful expectations of this Spirit's movings on thy heart; and if thou canst not be satisfied with duties and ordinances without an experience of his effectual operations in and by them, thou needest not fear a miscarriage; for thou hast already the tokens of this Spirit's presence with thee, and the most hopeful intimations that he has begun the good work, and will carry it on to victory.

And is there any among you under the withdrawals of this Spirit, after you have had some experience of his renewing, strengthening and comforting influences? Hast thou lost these again? And is this the concern of thy heart? He has not utterly forsaken thee. There is still something left in that heart of thine, to shew that he designs a smiling return again unto thee. Thy very fears that he will not return, shew that thou hast a value for his presence, and that he still continues to move upon thy soul. And all the considerations that have been suggested concerning him, are so many arguments to raise thy hopes above thy fears, and to make thee plead the promise with faith, that thy 'heavenly Father will give the Holy Spirit to them that ask him.'^b Go thou therefore to God in Christ, upon the ground of these encouragements, and say unto him as David did; 'Restore unto me the joy of thy salvation, and uphold me with thy free Spirit.'ⁱ

^b Luke xi. 13.

ⁱ Psal li. 12.

S E R M O N VII.

I COR. xii. 11.

BUT ALL THESE WORKETH THAT ONE AND THE
SELF-SAME SPIRIT, DIVIDING TO EVERY MAN SE-
VERALLY AS HE WILL.

I Have gone through *four* heads of argument, to prove
that the Holy Ghost is the sovereign and almighty God;
and now proceed to a *fifth*.

ARG. 5. That DIVINE WORSHIP, which the scripture
appropriates to the only sovereign and almighty God, is by
scripture-warrant given to the Holy Ghost.

That the only true God is the *alone* object of divine wor-
ship, or that it must be paid to none but him, is so clearly
the doctrine of the scripture, that he that runs may read it.
We are fully assured of this by multitudes of testimonies,
and from the mouth of Christ himself, who asserted the
scripture-doctrine in these words; 'Thou shalt worship the
'Lord thy God, and him ONLY shalt thou serve.'^a This
single text speaks home to this point, and cuts off all di-
stinctions of *supreme* and *inferior*, or of *absolute* and *relative*
worship; as if one of these sorts might be paid to a crea-
ture, and the other only to God.* The worship demanded
by *Satan*, was that which is called the *inferior* and *relative*
sort;^b and yet *that*, as well as all other, was refused him
upon this eternal and unchangeable ground, that we must
worship the Lord our God, and him ONLY must we serve.

^a Matth. iv. 10.

^b Verse 9. compared with Luke iv. 6, 7.

* See Dr. Waterland's Vindication, page 236, &c.

The holy angels are the most likely of all creatures to be worshipped, because of the *excellence* of their beings, and because of * their constant, though invisible, *approaches* to perform the kindest offices to us. But the angel that was visibly present with the apostle John, and acted in an exalted character toward him, refused to accept of any worship from him.^c And all worshipping of angels is forbidden, whatever may be the pretences of humility or advantage in it. 'Let no man,' says the apostle, 'beguile you of your reward, in a voluntary humility, and WORSHIPING OF ANGELS.'^d The infinite *being* and *perfections* of God, are the original ground of all the worship that is paid him; and therefore to offer any divine worship to one who has not that being and those perfections, is to be guilty of idolatry: for otherwise, we might worship angels without idolatry, provided we consider them only as excellent and beneficent creatures, and do not pretend to ascribe that *supreme* glory to them which belongs to God alone. But these things have been formerly discussed at some length, to which I refer for farther satisfaction about them. †

If therefore the scripture assures us, that any one act of divine worship is to be paid to the Holy Ghost, *that* is a convincing proof that he is the only true God; because, as we have heard, no such act must be performed to any being whatever, but to that God *only*.

The blessed Spirit is indeed most usually represented in the Christian œconomy as that person in the Godhead, who most immediately *dwells* and works *within* us,^a and by gracious assistance, excites and enables us to offer up all our worship in a spiritual and acceptable manner. Hence he is called the Spirit of grace, and of supplications;^b and is said to 'help our infirmities, when we know not what we should pray for as we ought.'^c And we are exhorted to 'pray in the Holy Ghost,'^d and with all prayer and supplication IN THE SPIRIT.^e Accordingly we are said to

* See Dr. Waterland's Vindication, page 236, &c.

^c Rev. xxii. 8, 9.

^d Col. ii. 18.

^a John xiv. 17.

^b Rom. viii. 9, 11. ² Tim. i. 14. Zech. xii. 10.

^c Rom. viii. 26.

^d Jude xx.

^e Eph. vi. 18.

† See sermons on Christ's Godhead.

‘have access through Christ by ONE SPIRIT to the Father.’^f Now, considering what part the Holy Ghost peculiarly bears in this scheme of worship, as it is suited to the œconomy of salvation, it is not to be expected that he, in his personal character, should be so often distinctly mentioned as the *object* of it, as the Father or Son is. Worship is an address to God *without* us, and is generally directed to him considered as dwelling *in heaven*, rather than as dwelling in our hearts: thus Christ taught us in our prayers to say, ‘Our Father, which art IN HEAVEN.’^g And though Christ was worshipped when he was on earth, yet even then he was considered as an *object without* the worshippers; and now he is in his human as well as divine nature in heaven, he, on the account of his divine nature, is more frequently represented as the *object* of worship together with the Father, than the Holy Ghost is.

Though the Father and Son are most commonly spoken of as *objects without* us, and as set before us, yet they likewise really dwell and work in us; for, says Christ, ‘If any man love me, he will keep my words; and my Father will love him, and WE will come unto him, and make OUR ABODE with him.’^h And on the other hand, though the Holy Ghost is most commonly spoken of as an agent *within* us; yet he is likewise undoubtedly *in heaven*, and has a real existence *without* us, as appears by what has been said concerning the *infinity of his being*. Hence as the Father’s and Son’s dwelling in us, or abiding with us, is no objection against our worshipping them, so the Spirit’s dwelling in us is none against our worshipping him. But as neither the Father nor Son is proposed to us, as the *object* of worship, under the consideration of their dwelling *in* us; so it is not reasonable to suppose that the Holy Ghost should be usually, though he is sometimes, spoken of as such an *object*, since the part he bears in the œconomy of salvation, required that he should be commonly mentioned under *indwelling* characters.

When we consider the Holy Ghost with regard to his special work, as he is sent by the Father and Son, to act within us, we are to worship by his assistance; but when we consider what he is in his *essential* excellencies, which

^f Chap. ii. 18.

^g Matth. vi. 9.

^h John xiv. 23.

are the same with the Father's and Son's, we may as safely worship him as them, because these excellencies are the original ground of all worship. The worship we pay to the Father, through the Son, as Mediator, by the assistance of the Holy Spirit, is not, I conceive, paid to the Father *merely* as the Father, or on the account of that his personal character, as if that was the original ground of our worship; but it is paid to him as God, or on the account of his divine nature and essential attributes: and so by just implication this worship is paid to the other two persons together with him, because they all are one God, and partake of the same undivided nature and essential properties, which are the formal reason of that worship.

Hence, whichever divine person is most directly applied to at any time in our worship, the other two are not excluded from being the object of it, because we therein worship the one Deity of them all. And whenever our worship is ordered to be paid, or is recorded as paid, not to any particular person in the Godhead, but to God spoken of absolutely, or under some essential character, (as it very often is) in such cases I conceive the object of worship is to be understood as meaning the Father, Son, and Holy Ghost, if the circumstances of the context do not determine otherwise. And when God is spoken of as worshipped under such characters of his workings, as are usually ascribed in the most immediate manner to the Holy Ghost, there we may reckon that he is more especially to be regarded as the object of that worship.

But that I may lead you to nearer and more direct proofs, that *religious or divine worship is by scripture-warrant to be given to the Holy Ghost*, I shall proceed by the following steps, which may be looked on as so many arguments for his God-head.

1. God has no where forbid our worshipping the Holy Ghost.

I find God is exceeding jealous of the honour of his worship, frequently calling himself a *jealous* Godⁱ on that account. I find he strictly *forbids* our worshipping any but himself, saying, 'My glory will I not give to another.'^k I find many express prohibitions against worshipping any of

ⁱ Exod. xxxiv. 15.

^k Isa. xlii. 8.

the *gods of the Heathen*, and against worshipping any *men* or *angels*: but I can no where find in all the scripture, any thing that looks like so much as a *caution* against worshipping the *Holy Ghost*. No checks or discouragements are put upon this: the whole tenor of the scripture lies in favour of it; and nothing that I can perceive is ever suggested against it.

But certainly if the Holy Ghost was not to be worshipped, we should have had some intimations of it, considering how likely he is above all creatures whatever to have divine worship paid to him, on the account of his superior characters of greatness and goodness, of presence with us, and gracious beneficence towards us, under which he is commonly represented to us. The more advanced his excellencies and loveliness are, the greater is the danger of our making an idol of him, in case he really is not God. Hence it is altogether improbable that God should shew no jealousy about giving his glory to the Holy Ghost, if it is not his due; since he has expressed his indignation with so much fervour as he has, against its being given to any other. Can we suppose that God should so strictly forbid our paying any divine honours to those idol-gods, which have no pretences to divinity, and not give us the least caution against doing the like to the blessed Spirit, who undeniably has the most specious appearances of divinity, and to whom, to say the least, God has given us very strong intimations that we should pay them? If a king should strictly forbid his subjects paying royal honours to any but himself, and should particularly mention the most despicable competitors of his crown, and charge them not to pay such honours to them, he would certainly make the like prohibitions against doing it to one, if there was any such, that had higher and more likely pretensions to it, and bid fairer for it. In like manner, if the Holy Ghost is not to be worshipped, the great and jealous God would surely have forbid our paying any divine honours to him, as he has to the gods of the Heathen.

Obj. I cannot think it sufficient to say, that God disdains the disgrace that is put upon him in worshipping such contemptible things as the gods of mens invention are, and therefore he so strictly forbids the worshipping them: *Ans.* For this is to suppose that God can bear with a great but

not with a *little* idol; whereas he indeed as much disdains to be taken for the *highest*, as for the *meanest* of his creatures, or that they should be taken for him; because he is infinitely, and so equally above them all. Yea, since many idol-worshippers never took their gods for proper deities, much less for the only true God, and since Christian-worshippers take the Holy Ghost to be the only true God, and worship him as such; if he is not indeed that God, the dishonour done to God is so much the greater on that account, because on this supposition the only true God is infinitely debased in our thoughts, and levelled with a creature. And therefore the worshipping of the Spirit, with apprehensions of his being God, needed most of all to be strictly guarded against, if in truth he is not God.

Obj. If it is farther said, that God foresaw how *addicted* mankind would be to worship the idols of the Heathen, and therefore he so explicitly and severely forbid it. It may be answered, That he as certainly foresaw that the Christian church would generally worship the Holy Ghost; and yet has laid in no prohibition against their doing so. And we cannot suppose that God is less concerned about his own honour in the worship of the Christian church, than in any other worship: and therefore, if religious worship was not to be paid to the Holy Ghost, he would surely have said something to prevent it.

2. The blessed Spirit is never spoken of or represented as a WORSHIPPER, or as paying any divine honours to God.

Every creature, I mean all intelligent creatures, are undoubtedly obliged to worship God. Their relation to him, and dependence on him, are constant obligations upon them to do homage to him. And the more noble and excellent their beings and endowments are, the higher their obligations rise, the more capable they are of adoring him; and if they are as good as they are great, the more prompt and active they will be in paying that homage to him. Accordingly the scripture frequently represents the whole creation by a *figure*, and angels and men in a *proper* sense as praising and adoring God. ‘Bless the Lord, says David, ye his angels that excel in strength.—Bless the Lord all ye his hosts, ye ministers of his that do his pleasure. Bless the Lord all his works in all places of his dominion; bless the

‘ Lord, O my soul.’¹ The like strain of summoning all the creation to praise the Lord runs through Psalm cxlviii. And the apostle John, relating his visions, says, ‘ I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders,—and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever.’^m But neither in these, nor in any other places, is there the least intimation that the Spirit of God joined as a worshipper, or that he ever performed any act of worship. He is indeed said to *glorify Christ*:^a but every one may easily see that the sense of that expression, as there used, has no relation to the Spirit’s worshipping him. The Father likewise ‘ glorifies the Son, and glorifies his own name;’^b but I suppose none will say that he worshippeth the Son or himself.

Obj. The only places I can think of that look with any appearance of the Spirit’s worshipping are, where we are told at one time, the ‘ Spirit and the bride say, come;’^c and at another, ‘ The Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God.’^d *Ans.* But I conceive nothing can be concluded to this purpose from the *first* of these texts: for this *come* may be considered not as a *prayer* directed to Christ, but as an *invitation* directed to *men*, to whom the Spirit speaks in the word and in their hearts to come to Christ for life, as the latter part of the verse explains it, ‘ and whosoever will, let him take the water of life freely.’ But if it is supposed to relate to *Christ’s* coming again, this expression, *come*, may be taken in very different senses according to the different condition of the person that speaks, and the different manner of his speaking it. It may be an *injunction* from a superior; a bare *wisdom*, *advice*,

¹ Psal. ciii. 20, 21, 22.

^m Rev. v. 11, 13.

^a John xvi. 14.

^b Chap. xvii. 1. and xii. 28.

^c Rev. xxii. 17.

^d Rom. viii. 26, 27.

or *counsel*, or *notification of will*, from an equal; and a *prayer* as well as a wish from an inferior. Now as the Spirit is by nature *equal* to Christ as God, and *superior* to him as man; so, if he says, *come*, it may be considered as an expression after the manner of men, signifying his *will* that Christ should come to judgment, together with the *pleasure* he has therein; and may respect either his inward purpose and delight, or what he has said in scripture, and particularly in this book of the Revelations, concerning it. Or, if we understand this expression as a *prayer*, the *Spirit's* saying, *come*, may signify what he says in the hearts of his people, as he dictates that prayer to them, and as he raises up their holy fervent desires for Christ's coming. According to the *two first* of these senses, there is nothing like worship paid by the Holy Ghost to Christ. And according to the *last*, the worship is paid not by any address of the Spirit himself, as an inferior to Christ; but by the church's address to Christ, according to the Spirit's dictates, and under the Spirit's superior influence. And this (as Pareus observes on the place) is by a *metalepsis* called the *Spirit's* saying, *come*, because he excites her desires, and enables her to pray with the strongest anhelations of soul for it. And so this text may be explained by a consideration of the true meaning of the other, which speaks of 'his making intercession for us with groanings that cannot be uttered.'

This work of the Spirit relates not to his interceding for us, as an advocate or mediator to God; for that is the peculiar office of Christ our great High Priest, and is mentioned verse 34. 'It is Christ that died,—who also maketh intercession for us;' and we are assured that there is but 'one Mediator between God and men, the man Christ Jesus.'^c But the intercession, which the Spirit makes for us, consists in his work *within* us, *helping our infirmities*, assisting, exciting, and directing us *how* to pray, as to the manner, with inward *groanings* of spiritual desires beyond what we can express; and *what* to pray for, as to the matter, agreeable or *according to the will of God*, and so doing that for us, to enable us to pray spiritually, which we could not do for ourselves. The *intercession* here spoken of is said

^c 1 Tim. ii. 5.

to be with 'groanings that cannot be uttered.' But it is wholly inconsistent with the felicity and sufficiency of the Spirit to suppose that he himself should be the subject of such unutterable groanings; and it is altogether unintelligible how any unknown intercession of the Spirit apart from us, should awaken such pathetic emotions in our hearts: and therefore his interceding with groanings for us, can only denote his raising those groanings or holy 'breakings of soul'^f within us, as he 'dwelleth in us,'^g and is a 'Spirit of grace and supplications'^h to us. The Holy Ghost's agency in our addresses to God is called 'his making intercession,' because it is by his gracious suggestions to, and influences on our hearts, that we are enabled to plead so earnestly with him. Thus when the apostles should be called to plead the cause of Christ 'before governors and kings,' Christ told them, 'It should be given them in that same hour what they should speak;'ⁱ and because this was to be given them by the suggestion of the Holy Spirit, he adds, 'It is not ye that speak, but the Spirit of your Father that speaketh in you.' Or, as another evangelist explains it, 'The Holy Ghost shall TEACH you in the same hour what ye ought to say;'^k which shews that the Spirit's 'speaking in them, and his teaching them 'what they should speak,' mean one and the same thing. And with respect to our dealings with God, he is said to 'send forth the Spirit of his Son into our hearts, crying 'Abba, Father,'^l because it is by his Spirit's working in us, as the Spirit of adoption, that we are enabled to speak to God in faith, and call him *Father*. Thus the apostle explains it when he says, 'We have received the Spirit of adoption, whereby we cry Abba, Father.'^m

Though the Spirit of grace and supplication enables believers to offer up all the acceptable worship they pay to God; yet what he doth herein are not properly his acts *towards God*, as the object of them; but his acts *towards us*, whereby we become true worshippers of him. As acts of worship are dictated to us, and excited *in* us, they are the Spirit's acts; but as they are put forth *by* us, and terminate

^f Psal. cxix. 20.^g Rom. viii. 9, 11.^h Zech. xii. 10.ⁱ Matth. x. 18, 19, 20.^k Luke xii. 12.^l Gal. iv. 6.^m Rom. viii. 15.

on God, they are our *own* acts: as a parent may be supposed not to pray himself, when he is dictating a prayer to his child to say it after him. And as a magistrate does not swear himself, when he dictates an oath to others, who are to repeat it after him: so the Holy Ghost dictates our prayers to us, when he suggests what we shall pray for, without praying himself.

The agency of the Spirit in our worship, does not set him in the place of a worshipper, but in the place of God, who teacheth us to pray, and ‘puts his fear into our hearts,^a and circumcises them to love him.’^b Hence God may as well be called a worshipper of himself, because by his influences upon us, we are directed, excited, and assisted to worship him, as the Holy Ghost may be called a worshipper of him on these accounts.

Christ having an *inferior* nature, it was very fit that in his humbled state, he, as *man*, should pay religious worship to God; and accordingly we are told, that ‘in the days of his flesh, he offered up prayers and supplications with strong crying and tears,’^c and that he *gave thanks*^d unto his Father. But the *Holy Ghost* having only his original *divine* nature, for which he was under no obligations to any person in the Godhead, it is inconsistent with his infinite dignity in every consideration of him, that he should pay any worship at all; and accordingly he is never represented as applying to God in a way of *prayer* or *praise*, for any favour relating to himself or others.

But surely if this blessed Spirit owes any religious worship to God, he is so good and holy as to pay it; and if he ever paid, or is to pay any, methinks we must have had some hint of it in scripture, lest his infinitely exalted character should make us mistake him for God, if he really is not so. But if he doth not owe religious worship to God, and never pays any, he must needs be the God to whom such worship must be paid. For to suppose a person to be neither a *worshipper*, nor an *object* of worship, is to suppose him to be neither a *dependent*, nor an *independent* being; one that is not *obliged to God*, and yet one that is *not God*; one that is too *big* to be a worshipper, and yet too *little* to be

^a Jer. xxxii. 40.

^b Deut. xxx. 6.

^c Heb. v. 7.

^d Matth. xi. 25.

worshipped, which are all suppositions the most shocking that can well be imagined. Since therefore he is not a *worshipper*, he must himself be the *object* of worship, and consequently must be by nature that God, to whom alone all religious worship is due.

3. The Holy Spirit is the object against whom SIN is committed.

As Israel's sin against God was called their *provoking*, *rebell*ling, and *grieving* him,^e so it is called their *rebell*ling, and *vexing his Holy Spirit*;^f which shews that he is included in the God, whom they ought to have obeyed. Their disobedience to him was a resisting his authority in his word, and in the miraculous signs he wrought to confirm it, as Stephen said to the Jews; 'Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them, which shewed before of the coming of the just One, of whom ye have been now the betrayers and murderers, who have received the law by the disposition of angels, and have not kept it.'^g The fore-fathers of these Jews *resisted* the Holy Ghost, as he spoke to them by the prophets, and 'shewed before-hand of the coming of Christ,' and as he was included in that God who gave them the law in the *midst of attending angels*. Their disobedience to this law, and their *persecuting* and *slaying* the prophets, and so rejecting what the *Spirit* said by them, was a *resisting* not of men, but of the *Holy Ghost* himself, as the God that spoke by them. They *resisted* the Holy Ghost just in the same manner as *Ananias* lied to him, and so sinned against him, which was called a lying 'not to men, but to God,'^h because the Holy Ghost was the God, who spoke and acted in and by the apostles. Accordingly this was called a 'tempting the Spirit of the Lord,'ⁱ just in the same manner as Israel's sinning against God was called a *tempting him*.^k

Hence we likewise read of doing *despite to the Spirit of grace*, and of committing *blasphemy against him*, which are represented as sins of the deepest guilt and most fatal con-

^e Psal. lxxviii. 40.

^f Isa. i. 2. & lxiii. 10.

^g Acts vii. 51, 52, 53.

^h Acts v. 3, 4.

ⁱ Verse 9.

^k Psal. lxxviii. 17, 18, 41.

sequence. 'He that despised Moses's law, died without mercy—Of how much forer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God,—and hath done **DESPITE TO THE SPIRIT OF GRACE.**¹ And all manner of sin and blasphemy, says Christ, shall be forgiven unto men, but the **BLASPHEMY AGAINST THE HOLY GHOST** shall not be forgiven unto men;—whosoever speaketh **AGAINST THE HOLY GHOST**, it shall not be forgiven him.^m Though this *despite* done to the Spirit, and this *blasphemy* against him, may be supposed to relate to some of his special works; yet the Holy Ghost is plainly spoken of as the divine agent, that was the author of those works, in opposition to *Beelzebub the prince of the devils* to whom they were maliciously imputed: and so the *person* of the Holy Ghost was blasphemed by the malicious turn that was given to his works. And the unparalleled guilt of this blasphemy against him intimates that he is *God*, who ought to be attended to with reverence, and not despitefully treated in those works; for otherwise it could not be so highly criminal to sin against him in them. Shall blaspheming the works of a creature be supposed to be more criminal than blaspheming the works of God himself? or can we reasonably think that all other sins against God are pardonable, and this against the Holy Ghost is unpardonable, and yet that the Holy Ghost is not God? this seems to bespeak too high a reverence for him, and to demand a religious regard to his works, upon a penalty too severe, whatever those works may be, unless he really is God, and acts in them with the majesty of God. But if we suppose these works to be God's own works, which the Holy Ghost, as God, performs with the fullest evidence of divine energy, and as the last and most condescending means of conviction, and that these are blasphemed, reviled, and maliciously opposed, instead of being entertained with faith, love, and reverence, it is no wonder that such a sin, so desperate, resolute, and malignant, committed against such an infinitely great and divine agent, should of all others be irremissible.

Now the object of *sin* and *duty*, of *obedience* and *disobedience*, of *blasphemy* and *religious* regards, is the same. As God

¹ Heb. x. 29.

^m Matth. xii. 31, 32.

only is the object of all religious worship, so he only is the object against whom sin, as sin, is committed. Hence said Joseph, 'How can I do this great wickedness, and sin against GOD?'^a And against thee,' said David to God, 'thee ONLY have I sinned.'^b If therefore the Holy Ghost is the object against whom sin is committed, he is likewise the object to whom duty or worship ought to be performed. Religious *fear* and *obedience*, which include all worship, are the direct opposites to *contempt* of God and *disobedience* unto him, which are the height of Atheism and impiety. And therefore as despite and rebellion are committed against the Spirit, so a religious fear of offending him, and religious worship of him or obedience to him are his due. Hence is the apostle's charge, 'Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.'^c And we are commanded to 'hear what the Spirit saith to the churches.'^d Surely then the Spirit must be the God who is the object of our worship, since he is the God, who in a proper sense is sinned against, as really as the Father and Son.

4. Believers are the TEMPLE of the Holy Ghost.

This the apostle strongly asserts when he says, 'Know ye not, that your body is the temple of the Holy Ghost, which is in you?'^e A temple in the very notion of it relates to *God*. It is dedicated or devoted wholly to him, and to no other. The devoting it to God for his honour and service, is itself an act of religion; and all the worship performed in it, is to be performed only to that God, whose temple it is, as the proper object of it. This was undeniably the case with respect to the temple of old, which was 'built to the name of the Lord;'^f and was solemnly dedicated unto him, that he might be worshipped therein.^g That temple was typical of the gospel church, as well as of the human nature of Christ. And that the apostle had his eye on the sacred relation and dedication of believers to God, when he called them 'the temple of the Holy Ghost,' appears from what he adds in the next words, 'And ye are not your own, for ye are bought with a price; there-

^a Gen. xxxix. 9.

^b Psal. li. 4.

^c Eph. iv. 30.

^d Rev. ii. 7.

^e I Cor. vi. 19.

^f I Kings v. 5.

^g Chap. viii. throughout.

‘fore GLORIFY God in your body and in your spirit, ‘which are God’s.’^h They in all the powers of their souls, and members of their bodies, are to be devoted to him whose temple they are, that they may worship and glorify him. ‘Cleansing themselves from all filthiness of flesh and ‘spirit, perfecting holiness in the fear of God;’ⁱ as the apostle, spoke at another time upon his mentioning God’s *dwelling in them*, as in his temple. And hence he expostulates the case with them, urging them to the strictest purity in doctrine and practice on this account. ‘Know ye not ‘that ye are the temple of God, and that the Spirit of God ‘dwelleth in you? If any man defile the temple of God, ‘him shall God destroy; for the temple of God is holy, ‘which temple ye are.’^k

Now then it being said that believers are the *temple of the Holy Ghost*, and this temple having such a relation to God as intimates that all the divine worship offered in it, must be referred to him, whose temple it is, as the proper object of it; the Holy Ghost, together with the Father and Son, must needs be the object of all the worship we are able to pay, in the utmost devotedness of ourselves to his service, and in all our religious actings pursuant thereunto.

Or supposing that by *the temple of the Holy Ghost* is meant the *church* of Christ at Corinth, considered as a spiritual society formed for religious worship; then that church, and by consequence all other gospel-churches, are thereby represented as constituted for the honour of the Holy Ghost; and all their worship in their assemblings together is to be worship paid to him, as well as to the Father and Son.

5. MINISTERS are solemnly set apart, or SEPARATED for their ministerial work, to the Holy Ghost.

This is clear from the instances of Paul and Barnabas, with respect to whom ‘the Holy Ghost said, separate me ‘[Gr. to me] Barnabas and Saul, for the work whereunto ‘I have called them.’^l The Holy Ghost is here represented as the *object* to whom they were separated, as well as the *author* of that separation of them to his service. The separating them to him, in obedience to his authority, and at

^h 1 Cor. vi. 19, 20.

ⁱ 2 Cor. vi. 16, 17, 18. and vii. 1.

^k 1 Cor. ii. 16, 17.

^l Acts xiii. 2.

his command, was itself a very evident act of supreme honour paid to him; and all the employment of Paul and Barnabas, which lay in acts of worship consequent to that separation must be referred to him as the *object* of them, since they were separated for that employment *to* him. Yea, all the worship of the church performed by their directions and ministrations, was to be worship paid to the Holy Ghost, since Paul and Barnabas were *separated to him*, that he might be served by and have the honour of all their ministrations, and of all the religion which should be promoted by them. And what is here said of extraordinary officers, holds equally true with respect to ordinary pastors, who are likewise set apart to their work by the authority and influence of the Holy Ghost, in the methods which he prescribes in the scriptures. Hence the apostle Paul speaking to such, says, ‘Take heed to yourselves, and to all the flock, over the which the HOLY GHOST hath made you overseers.’^m He who by his own authority gives his servants commission for their work, must be the object to whom they are devoted in it, and to whose honour and glory all their religious performances must be referred. That authority intitles him to that honour; and therefore the Holy Ghost who exerciseth that authority in the most sovereign manner, must needs have a claim to that honour. But it is surely the highest affront that can be offered to God, to suppose, that the whole ministry should be separated or devoted for religious worship to the Holy Ghost, if he is not the great and sovereign God.

6. We are BAPTIZED in the name of the Holy Ghost EQUALLY and together with the name of the Father and Son.

‘Go,’ says Christ, ‘and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.’^a Here the Holy Ghost is put in the same rank with the Father and Son; we are as much and in the same manner baptized by his authority, and to his honour, or in his name, as in theirs. The form of expression relating to him and them is one and the same: there is no appearance of its being taken in a different sense in its application to them respectively, and being baptized in the

^m Acts xx. 28.

^a Matth. xxviii. 19.

name, and not in the *names* of these three persons, may denote that their authority is *one*. All the *members* of the visible church are devoted for religious worship to the Holy Ghost, by their being *baptized* in his name; as the *ministers* of it are, by their being *separated* to him, and by his authority, for all the religious administrations that belong to their holy function.

To be baptized in the *name of the Holy Ghost*, equally with the Father's and Son's, is itself a very solemn act of worship; the persons so baptized are thereby dedicated to him as *God*, and are obliged to refer all the following acts of their religion to him equally with them. It is an acknowledgment that the Holy Ghost is their *covenant-God*, every way sufficient to seal the blessings of the covenant to them, and to enable them to stipulate unto him. It is a declared submission to his *divine authority* over them, and a solemn profession that they *owe* and come under covenant-obligations to yield all *faith, worship, and obedience* unto him; and if they act according to their baptismal engagements, they must pay all *after-acts* of worship to him equally with the Father and Son. Hence we are told, that the thing signified by baptism is 'the answer,' or, as some render it, the † 'stipulation, of a good conscience toward *God*.'^b And to what God should conscience answer or stipulate, in covenant-transactions with him, according to baptismal obligations, but to that God in whose name we are baptized? and that is as much the Holy Ghost, as the Father or Son. For the *Father* in this solemn act of worship is distinguished from the *Son* and *Spirit*, not by his essential, but by his *personal* name; which shews that the Son and Spirit are not distinguished from *God*, but only from the *first person* in the Godhead, and that they altogether are the *one God* to whom we stand obliged by our baptism.

Who can think that *God* and *creatures* should be equally joined in such a solemn complicated act of worship? It is certainly a most urging affront to God, to suppose that we should be equally devoted to him and to creatures, and be thereby bound as much to the faith, worship, and obedience of one, as of the other; and yet this must be supposed, if

† ἡ ἀποκρίσις.

b 1 Pet. iii. 21.

we suppose the Holy Ghost not to be God. But since this is too shocking a supposition to admit of, and since in baptism we are really devoted for all religious worship to the Holy Ghost equally with the Father and Son, we may be assured that he is God together with them, and must be worshipped as such.

Furthermore, as there is but *one faith*, and *one baptism*, by which we profess, and are obliged to have, that faith; so there is but *one Lord*, in whose name we are baptized, and in whom we are thereby bound to believe.^c Now, though in this place, the Son is *personally* distinguished from the Father and Holy Ghost, by the title of *one Lord*; yet the Father and Holy Ghost must be *essentially* the *one Lord* as well as the Son; because the *one baptism* is in their name as well as his, and we are thereby obliged to believe in them together with him. Hence, as all allow that our being baptized in the name of the *Father* supposes him to be *essentially* the *one Lord*, it is very harsh and incongruous to suppose that the *Holy Ghost* is not so too, since we are baptized in *his* name *equally* with the Father's, and this baptism is but *one*.

This is such a piece of religious homage, the honour of it is so grand and comprehensive, that it can belong to none but the only true God. Hence when there were party contentions among the Corinthians about several ministers, the apostle Paul was thankful that the providence of God had so ordered it, that, since they were so fond of the *names* of men, and of *his* among others, he had baptized but few among them, lest any should have thought, or invidiously suggested, that he baptized in his *own* name, and so engaged them to pay religious honour to *himself*. 'Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say, that I had baptized in my *OWN* name.'^d

It is indeed said of Israel, that they 'were all baptized unto Moses in the cloud.'^e But why may not this passage be understood as signifying, that they were baptized by

^c Eph. iv. 5.^d 1 Cor. i. 12, 13, 14, 15.^e Chap. x. 2.

Moses, or *by* or among his administrations; since the *preposition* here used is the same that is rendered *by* the disposition or administration of angels, when it is said, they 'received the law * by the disposition of angels?'^b However, supposing the words are to be understood as they lie in our translation, yet to be *baptized unto*, or *into Moses*, and *into the name of Moses*, are very different expressions. Moses is sometimes put for the *doctrine* taught by Moses; thus it is evidently to be taken when it is said, 'They have 'Moses and the prophets;' and 'if they hear not Moses and 'the prophets, neither will they be persuaded though one 'rose from the dead;'^c and 'Moses of old time hath in 'every city them that preach him, being read in the synagogues every Sabbath-day.'^d And so to be baptized into Moses, is only to be baptized into a profession and belief of the *doctrine* taught by him; the whole tenor of which doctrine was, to direct all our worship and obedience to God alone. 'Hear O Israel, the Lord our God is one 'Lord, and thou shalt love the Lord thy God with all thine 'heart, and with all thy soul, and with all thy might; and 'these words which I command thee this day, shall be in 'thy heart.—Thou shalt fear the Lord thy God, and serve 'him, and shalt swear by his name. Ye shall not go after 'other gods,'^e &c. Hence the Israelites are never said to be baptized *into the name of Moses*, as we are *into the name of the Holy Ghost*; nor are *God* and *Moses* joined together in that baptism, as if *his* and *Moses's* authority were equal, as the *Father*, *Son*, and *Holy Ghost* are joined in the institution of Christian baptism, to denote the equality of their joint-authority therein. Furthermore, the baptism of *Moses*, referred to by the apostle, is not spoken of as an *instituted rite* of the covenant, or as an ordinance of worship; for I do not find that any such ordinance was then instituted, or that the *extraordinary* baptism mentioned by the apostle was such an institution. But the apostle speaks of it allusively to, or as an occasional *type* and figure of that baptism, which was become an institution of worship when he wrote this epistle. And so considering *that* as a *typical*

* *ἐκ διατάξεως*

b Acts vii. 53.

c Luke xvi. 29, 31.

d Acts xv. 21.

e Deut. vi. 4, 5, 6, 13, 14, &c.

baptism, and *Moses* as a *typical* mediator, the doctrine taught by baptism into *Moses*, was baptism into *Christ*.

This naturally leads us to observe that, as the Jews principally objected against *Christ's* being *that Messiah*, who is the *Son of God*, the apostles, speaking to them, usually mentioned only *Christ's* name, though not to the exclusion of the Father's and Holy Ghost's, as that name into which they were baptized. Whereas, when the institution of baptism is spoken of as respecting the Gentile world, who were to be introduced and bound thereby to the faith and acknowledgment of the true God, according to the revelation of him in the scripture, all the persons of the Godhead are expressly mentioned, as the one God of revealed religion, whom they were to own and believe in, and in whose name they were to be baptized, to the exclusion of all others. And this doctrine being put into the initiating rite of all our religion, it seems to be the *basis* of it; and its being joined with the *preaching of the gospel in all nations*, is an intimation, that the Godhead of all the three persons, and the worship that is to be paid to them, is to be preached and entertained as the common doctrine of the church; and accordingly so it has generally proved. This brings us to the last head of evidence, that worship is due to the Holy Ghost. Therefore,

7. We have several INSTANCES, or examples in scripture of divine worship paid to the Holy Ghost.

What has been offered under the two last heads furnisheth us with instances of this sort. *The prophets and teachers* in the church at Antioch evidently paid divine worship to the Holy Ghost, when, in *obedience* to his command, they in a religious manner *with prayer and fasting separated Barnabas and Saul to him, for the work to which he called them.*^f And as they did this in obedience to his authority, and for his honour and glory, we cannot reasonably suppose but they applied to him, as well as to the Father and Son, as the object of their prayers on that solemn occasion. Acts of worship were likewise performed to him, as often as any were baptized in the name of the Father, Son, and *Holy Ghost*, according to Christ's commission: and, (as Dr. Waterland has observed, Serm. 8.) "We have sufficient proof

^f Acts xiii. 1, 2, 3.

“ from church-writers all along, and as high as Justin Martyr, who *lived* in or near the apostolic age, and *wrote* within forty years of it, that it was then the constant practice of the church to baptize in this *form*, pursuant to our Lord’s commission; and there is no just reason to suspect, but that baptism had been constantly administered in that very *form*, from, and in, the times of the apostles.”

Besides these instances of worship paid to the Holy Ghost, which have been already insisted on, we may observe several others.

He, together with the Father and Son, may be considered as the object of that solemn adoration of the seraphims, ‘ who cried one to another,’ (as we do when we sing the praises of God together, Col. iii. 16.) ‘ and said, HOLY, HOLY, HOLY, is the Lord of hosts;’^g which seems to relate to each person of the adorable Trinity *distinctly*, as has been before observed from the context. And why may not the acclamation, *grace, grace*, at the re-building of the temple, peculiarly respect the Holy Ghost? It was he that had in much grace and favour enabled Zerubbabel to ‘ bring forth the head-stone,’ according to ‘ the word of the Lord,’ ‘ saying, Not by might, nor by power, but by MY SPIRIT:’^h and since this gave the occasion to those *shoutings*, ‘ GRACE, GRACE, unto it,’ⁱ methinks we are naturally led to consider these *shoutings* as an extatic admiration of, and praises for the grace which that Spirit had shewn them therein: and as an application to him with the utmost fervour for a continuance of his grace and favour to it.

He is particularly represented as the object of the church’s prayer, when she denominated him from his workings, and said, ‘ Awake O north wind, and come thou south, blow upon my garden, that the spices thereof may flow out.’^k The style of this book of *Solomon’s Song*, is generally allowed to be *figurative*. Spiritual things are all along represented in allegorical strains. But there is a doctrinal meaning in the allegories suitable to their respective natures; and spiritual transactions between Christ and the church are as really intimated thereby, as if they were expressed in proper terms. Now according to the *genius* of this book, the

^g Isa. vi. 3.

^h Zech. iv. 6.

ⁱ Verse 7.

^k Cant. iv. 16.

church is often represented as a *garden*, and her graces as *flowers* and *spices*; and agreeably the Holy Ghost is here represented as the *wind*, as he likewise is in other parts of scripture. And under this consideration of him, with respect to his peculiar work, the church prays unto him, that, like the *north wind*, he would *blow* upon her garden with *purifying* influence to blast her indwelling corruptions, which answers to his work as he is a *Spirit of judgment* and of *burning*¹ to refine us, and to consume our iniquities. And she prays to him that, like the *south wind*, he would *refresh* her garden, and *cherish* his graces planted in her, that they might thrive and *flow out* into every suitable and acceptable exercise, in all the *goodness, faith, love, joy, peace*, and every other grace, which are *the fruits of the Spirit*.^m The metaphor suits the Holy Spirit and his work: I can think of nothing that it can be applied to so agreeably as to him; and the things here desired are such as peculiarly belong to him to bestow. He therefore is the object of this address, and is directly applied to by the church, in a way of prayer, to work these his special works by his effectual gales upon her.

It is to this Spirit (as has been shewn) that the apostle directed his prayer for the Thessalonians; he being distinguished from the Father and Son, as the *Lord*, to whom the apostle applied for gracious and effectual influences. 'The Lord direct your hearts into the love of God, and into the patient waiting for Christ.'^a And at another time, he mentioned the Holy Ghost under the title of *the Lord*, and applied for blessings in the same manner to him, as he did to the Father and Son. 'Now God himself and our Father, and the Lord Jesus Christ, direct our way to you; and' (speaking of a third person distinct from them) 'the Lord make you to increase and abound in love one towards another, and towards all men, even as we do towards you; to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.'^b This is one continued expression of his heart's desire to God for them, and the *Lord* here mentioned has been

¹ Isa. iv. 4.^m Gal. v. 22, 23.^a 2 Theff. iii. v.^b 1 Theff. iii. 11, 12.

shewn to be the *Holy Ghost*, as personally distinguished from the Father, and from the Lord Jesus Christ. And he is mentioned as the object of this prayer, in the same manner as the Father and Son are, since one part of it is as directly addressed to him as the other is to them.

Accordingly the apostle *blessed* the church in the name of the Holy Ghost, as the person from whom he asked blessings, as well as from the Father and Son: 'The grace of 'the Lord Jesus Christ, and the love of God,' (*viz.* the Father, as it is expressed Gal. i. 3. 2 Tim. i. 5. and Tit. i. 4.) 'and the communion of the Holy Ghost, be with you 'all, Amen'^c In whose name should persons be blessed, but in the name of *God* only? And yet we are blessed in the name of the Holy Ghost equally with the Father and Son. The apostolical blessings succeed and answer to those that were used by the priests of old, and were called their putting the name of Jehovah on the children of Israel. These blessings seem to me to have been of a *mixed* nature: in their *form*, an application to the people; but in their *intention*, an application to God himself to bless them. 'On this wise,' saith God, 'ye shall bless the children of 'Israel; saying unto them, The Lord bless thee, and keep 'thee; the Lord make his face shine upon thee, and be 'gracious unto thee; the Lord lift up his countenance 'upon thee, and give thee peace; and they shall put my 'name on the children of Israel, and I will bless them.'^d Though they herein spoke to the people, yet it was in the name of God, that he might bless them; and in another place, their *blessing* them is called their *prayer*; which shews that their hearts ascended in a way of prayer to that God, in whose name they blessed the people, that he would bless them *indeed*. 'Then the priests the Levites arose, and 'BLESSED the people, and their voice was heard, and 'their PRAYER came up to his holy dwelling-place, even 'unto heaven.'^e The manner of their *blessing* was the same with the apostle's; and since their's included prayer to him in whose name they blessed, why should not we think the same of the apostle's? The priests of old blessed in the name of the Lord *thrice* repeated, which the Hebrew doctors observe was with a different accent; and which

^c 2 Cor. xiii. 14.^d Numb. vi. 23,—27.^e 2 Chron. xxx. 27.

Ainsworth says denoted the mystery of *three persons* in the Godhead, who are *one Jehovah*, whose name is *one*.^{*} Accordingly the apostle blessed in the name of the same Jehovah as personalized in the Father, Son and Holy Ghost. Now I dare appeal to the common sense of mankind, whether there is not the most manifest face of divine worship paid to Jehovah in the priests blessing Israel in his name; and as the apostle's blessing the church in the name of the *Holy Ghost*, together with the Father and Son, is exactly the same kind of religious act, it seems to me that nothing but a design to serve an *hypothesis*, could make any one doubt whether divine worship is therein paid to the Holy Ghost. Yea, whenever a good man seriously, and in a *religious* manner, wisheth or desires that God would be with, and bless his friend, there is in the nature of such desires an aspiration of soul towards God, that he would bless them; as there apparently was in Jacob, who meaning Christ, said, 'The Angel that redeemed me from all evil, bless the lads.'^f And we cannot suppose but this was the way of the apostle's heart, in his *most solemn* desires of blessings from the Holy Ghost, in the same manner as from the Father and Son; and so it was an evident paying divine worship in a way of prayer *equally* to them all.

In like manner the apostle John invoked the Holy Ghost, as well as the Father and Son, for grace and peace to the churches: 'Grace be to you, and peace from him which is, and which was, and which is to come, and from the seven Spirits which are before his throne; and from Jesus Christ,'^g &c. The *seven Spirits* denote the Holy Ghost, who by this expression is represented under the *variety* and *perfection* of his gifts and operations, though in himself he is but *one* person, as is shewn at large in our text and context. Accordingly Christ is said to 'have the seven Spirits,'^h which answers to his 'having the Spirit not by measure.'ⁱ And the 'seven Spirits of God' are said to be 'seven lamps of FIRE burning before the throne,'^k which plainly answers to the *gifts* of this Spirit to the apostles on

* See Ainsworth on Numbers vi. 24.

^f Gen. xlviii. 16.

^g Rev. i. 4, 5.

^h Chap. iii. 1.

ⁱ John iii. 34.

^k Rev. iv. 5.

the day of Pentecost, when there ‘appeared to them cloven ‘tongues as of FIRE, and sat on each of them,’ they being ‘filled with the Holy Ghost.’¹ The *seven Spirits* are but once more mentioned, and then are spoken of as ‘seven ‘eyes, and seven horns,’ denoting *wisdom* and *power*, and are called the ‘seven Spirits of God sent forth,’ as sufficient for all enlightning and powerful operations, ‘into all the ‘earth:’^m and this exactly answers to the Holy Ghost’s being called the *Spirit of God*, and to his being *sent* for such operations. So that it is exceeding plain to me, that the *seven Spirits* can denote no other than the one Spirit of God, who is represented in the fulness of his gifts and operations, by the mystical number *seven*, and that particularly with a regard to the SEVEN churches of *Asia*, to which this apostle wrote, and for all of which this Spirit was as sufficient, as if there had been *seven* all-sufficient spirits, that each church might have had one wholly and alone to itself. He is here mentioned *between* the Father and Son, which shews that his being mentioned last in other places, is no argument for his inferiority, in *nature* or *essential* glory, to them. And he is as *directly* applied to, or regarded, in this prayer, as the *fountain* of grace and peace, in the *same* manner as they are; which shews that he is the object of our worship *equally* with them. And these *seven Spirits* are never mentioned as *worshipping* among the saints, angels, and the whole creation, in any part of this book, where alone this expression is to be found. From all this we may conclude, that the Holy Ghost is invoked equally with the Father and Son, and so is the object of our faith together with them; for ‘how shall we call on him in ‘whom we have not believed.’^a

Once more, a solemn *oath* or *appeal* to God as the witness of our hearts, who knows the truth or falsehood of what we say, is an act of religious worship: and the apostle paid this worship to the Holy Ghost. ‘I say the truth in Christ, says he, ‘I lie not, my conscience also bearing me witness ‘in the Holy Ghost:’^b *i. e.* I say the truth as in the presence of Christ, and in the presence of the Holy Ghost, whom I call upon to witness with my conscience that I lie not, and to whom I appeal for the truth of what I say.

¹ Act ii. 3, 4.^m Rev. v. 6.^a Rom. x. 14.^b Rom. ix. 1.

This is such an act of worship paid to the Holy Ghost, as imports that he knows the *secrets* of the heart, and is the *avenger* of falsehood. The manner of this appeal is much the same as this apostle at other times used to the only true and all-knowing God, saying, 'God is my witness,'^c and 'God is my record.'^d And this is elsewhere spoken of as his 'calling God for a record on his soul';^e which shews it is of the nature of a *religious* oath, and consequently is such an act of worship as is peculiar to the only true God; For 'thou shalt fear the Lord thy God,—and shalt swear 'by his name'^f

If any should object, That such kind of worship as this, was paid to the holy *angels*, when the apostle 'charged 'Timothy before God, and the Lord Jesus Christ, and the 'elect angels,'^g to observe his instructions: it may be answered, That there is a manifest difference in these cases. The apostle delivered his charge in the *presence of the angels*, not as *judges of the truth* of what he was saying, nor as *avengers of falsehood*, in case he had been guilty of it; but as *witnesses of external acts*, and particularly of that solemn charge he was then giving to Timothy. The holy angels, by their daily attendances on the *heirs of salvation*,^h are spectators of their *outward acts*, and are critical *observers* of what they say and do in religious worship. Hence the apostle urges women to a decent behaviour in public worship, *because of the angels*,ⁱ i. e. because they are present at the worship of the church, *the manifold wisdom of God*^k being *made known* still more and more *to them* thereby. The angels therefore were *proper witnesses* of this charge of the apostle to Timothy; and he might mention them as such, to remind him that they would observe how he should behave according to it, and would be present too, when that behaviour should be brought into judgment. So that the apostle's charging Timothy in the presence of *God and the holy angels*, is to be understood much after the same manner, as we should have understood him, if he had been at that time in an assembly of Christians, and had said, *I charge you in the presence of God, and of this assembly.*

^c Rom. i. 9.^d Phil. i. 8.^e 2 Cor. i. 23.^f Deut. vi. 13.^g 1 Tim. v. 21.^h Heb. i. 14.ⁱ 1 Cor. xi. 10.^k Eph. iii. 10.

But the case is quite different in the *other* instance: for that is a solemn *protestation* with respect to the *truth* of what the apostle was then speaking, in an *appeal* to the Holy Ghost, as the witness of it, and as one who knew the apostle's *conscience*, and would give judgment upon what he said, according to his sincerity or prevarication therein. And this was an act of such divine worship paid to him, as is so peculiar to the heart-searching God, that it would be mere *impertinence* to pretend to pay it to any other; because no other can be a proper capable judge of the sincerity of such an appeal. Thus upon the whole, it appears, that the Holy Ghost is the object of *divine* worship, as well as, and together with, the Father and Son; and therefore he must needs be the only true sovereign and almighty God together with them.

A P P L I C A T I O N.

This may be of use to direct us in our worship.

We are to consider the Father, Son and Spirit, as the one God, who is the object of our worship; and when we most particularly address any one person in the Godhead, it should not be to the exclusion of the other two, but inclusive of them all. For the formal reason of the worship we pay to either of them, is not, I humbly conceive, their personal and relative properties, but the *divine nature* and *essential properties* of it, which all those persons are equally possessed of. We are therefore to worship each and every one of them as God, and to manage our worship in such a manner as becomes sinful fallen creatures in their approaches to God. We must never think to serve God spiritually but by the Spirit, nor acceptably but through Jesus Christ; and therefore our addresses are ordinarily to be made to God, or to the Godhead, considered in the person of the Father, through the mediation of Jesus Christ, by the assistance of the Holy Ghost. And yet, as the reasons of things suggest, and as we find our hearts influenced according to them, we may address ourselves directly to the Son, or to the Holy Ghost, and so to the Godhead as personalized in them; and that especially when we are seeking for those things which are by dispensation their peculiar work to do for us or in us. And which ever person

we most directly apply to, as the object of worship, on the account of his *divine* nature and perfections, still the *mediatorial* office of Christ must be kept in our eye, as the *medium* of access, and as the *ground* of acceptance; and all our pleas and expectations are to be only on that account.

S E R M O N VIII.

I COR. xii. 11.

BUT ALL THESE WORKETH THAT ONE AND THE
SELF-SAME SPIRIT, DIVIDING TO EVERY MAN SE-
VERALLY AS HE WILL.

I Have gone through several heads of argument to evince that the Holy Ghost is the sovereign and almighty God: and shall now shut up that part of my design by adding,

ARG. 6. A PRACTICAL proof taken from EXPERIENCE.

Experience is a convincing evidence to them that have it. When it is clear and plain, there is no disputing against it: and so far as the persons that have it are to be credited in their report, and so far as the effects of what they declare to be their experience appears to others, it ought to have its weight with them. God did many things to and for his people of old, that they by their own experience might know that he is indeed the Lord. Thus, speaking of the tabernacle, he said, ‘There will I meet with the children of Israel, and the tabernacle shall be sanctified by my glory,—and I will dwell among the children of Israel,

‘and will be their God; and they shall KNOW THAT I
 ‘AM THE LORD THEIR GOD.’^a The like may be easily
 observed in several other places, and on other occasions.
 Hence he appealed to his peoples own experience to prove
 that he is what he has declared himself to be, the sovereign
 and almighty God. ‘For the Lord shall judge his people,
 ‘and repent himself for his servants, when he seeth that
 ‘their power is gone.—And he shall say, Where are their
 ‘gods, their rock in whom they trusted.—SEE now that I,
 ‘even I am he, and there is no god with me; I kill, and I
 ‘make alive; I wound, and I heal; neither is there any
 ‘that can deliver out of my hand,’^b &c. And by their
 experience of what he did among them, he gained the
 fullest testimony within their own bosoms unto his only
 true Deity. ‘Hear me, O Lord,’ said Elijah, ‘hear me,
 ‘that this people may KNOW that thou art the Lord God,
 ‘and that thou hast turned their heart back again. Then
 ‘the fire of the Lord fell, and consumed the burnt-offering,
 ‘and the wood, and the stones, and the dust, and licked
 ‘up the water that was in the trench. And when all the
 ‘people saw it, they fell on their faces, and said, THE
 ‘LORD HE IS THE GOD, THE LORD HE IS THE
 ‘GOD.’^c

Something of the like way of arguing may be used to
 prove the supreme Deity of the Holy Ghost. His almighty,
 gracious and effectual influences on his peoples hearts. are
 living and abiding credentials of his Godhead. Every one
 of them are so many standing proofs of *divine* grace, to the
 endless praise of its glorious Author. ‘Instead of the thorn
 ‘shall come up the fir-tree, and instead of the brier shall
 ‘come up the myrtle-tree, and it shall be to the Lord for a
 ‘name, for an everlasting sign, that shall not be cut off.’^d
 The way that the gospel has made in the world under the
 blessed Spirit’s victorious agency, and the supernatural di-
 vine effects, which he has wrought in all ages by it, are
 strong testimonials to his Deity. When we behold or re-
 flect on these, as his peculiar operations, we have evidence
 sufficient to justify the acclamation, if, meaning *him*, we
 say, *The Lord, he is the God*. But that which I here in-

^a Exod. xxix. 43,—46.^b Deut. xxxii. 36, 37, 39, &c.^c 1 Kings xviii. 37, 38, 39.^d Isa. lv. 13.

tend, is something more peculiar to the feeling observation of such as *know the grace of God in truth*.

When they experience the enlightning, quickning and renewing operations of the Spirit, they feel his power as the power of God. The effectual *change* he makes by his word upon their hearts and lives, convinces them that he is God. The *light* he conveys to their dark *minds* to give them the knowledge of themselves and of Christ; the sweet and powerful *turn* he gives to their perverse and obstinate *wills*, which before were fixedly bent against God and godliness, and would not be prevailed on by any means, to yield to him; the happy *alteration* he makes upon their depraved *affections*, to bring them off from sin, self, and the world, and to set them upon God, and Christ, and heavenly and holy things; the *peace* he speaks to their distressed souls sometimes in a moment; the *hope* and *joy* he raises within them, to expel their guilty fears and overwhelming sorrows; and the *strength* and *vigour* he inspires them with, for newness of life and conversation, to walk humbly and holily with God, to subdue remaining corruptions, to defeat the temptations that always used to be too hard for them, to break the snares that always used to intangle them, and to do and suffer the will of God with patience and delight, in the most difficult self-denying instances of submission and obedience, even to the loss of all things pertaining to the body, and of life itself: these are a cloud of witnesses, and so many demonstrations to a man's own conscience of the divine power and authority of the Holy Ghost. These are operations which are in scripture usually ascribed peculiarly to him, and are looked upon as *his*, by the happy subjects of them; and the light and energy, with which they are seen and felt, carry such evidence of a *day of power* upon their hearts, that they cannot but think that the blessed Spirit, who doth all these, must needs be the great and sovereign God.

Many persons have felt the power of the Spirit, in the administrations of gospel-ordinances, as the power of God; so that, from their own feeling, they have been even forced to fall down, and say, Surely God is in this place; as the apostle speaks on occasion of the power of the Holy Ghost put forth on the heart by the preaching of the gospel. 'If all prophesy, and there cometh in one that believeth

‘not, or one unlearned, he is convinced of all, he is judged of all: and thus the secrets of his heart are made manifest, and so falling down on his face, he will worship God, and report that God is in you of a truth.’^e The apostle speaks of this as an effect wrought by means of *prophefying* or preaching, in opposition to a miraculous *speaking with tongues*. Now it has been shewn, that all the power of the ministry on the heart, is properly the power of the Holy Ghost: and accordingly that work upon the heart, which convinced them that God was there, was peculiarly his work who ‘convinces the world of sin, and ‘righteousness, and judgment.’^f It was from the alteration they felt within themselves, that they concluded God was in such assemblies, they being convinced that none but God himself could make such discoveries of their hearts, and work in such a transforming manner upon them. And since the converted Heathens immediately knew, by these operations on their hearts, that God was with the ministration of his word, they who are acquainted with the plain doctrine of the scripture, which evidently represents the Holy Spirit as the most immediate operator on our hearts, cannot but be thereby assured in themselves that he is God. Or if any should understand this conviction of the Heathens to be by some *miraculous* effects, which they might behold in Christian assemblies; still, as the Spirit was the immediate worker of them, he must be the God, who they were convinced by those works was in that place; because that conviction arose from apprehensions, that he who wrought such works could be no other than the most high God.

The more we live under this Spirit’s influences, and the more we feel and are experimentally acquainted with his efficacious operations, the more firmly persuaded and settled we ordinarily are in our own minds about his Deity: and the less experience we have of lively, spiritual, and holy exercises of heart by the gracious presence of this Spirit with us, the more apt we many times are to be shaken in our belief of his Godhead. I think I am not mistaken in this point of experience; and I dare appeal to the inward sense of your own hearts, ‘if so be ye have tasted that the

^e 1 Cor. xiv. 24, 25.

^f John xvi. 8.

'Lord is gracious,'^g whether you have not the most high and honourable thoughts of the god-like power of the Holy Ghost, when you are most sensibly favoured with his gracious assistances. Do you then think him to be only a *minister*, an *angel*, or a *messenger* from God? Do you then think him to be a *creature*? Do you then think the happy alteration you find in the sensations and actings of your souls is wrought by any but God, or that the power you feel is any less than that of the great and almighty God himself? Do you not at such seasons entertain and regard him as *God*, or as a *divine* person, who in his workings on your hearts puts forth the infinite power of God? And if this is the most prevailing judgment you have of him when you are under his most prevailing operations, I dare farther appeal to you, whether you do not really think that this is the judgment you ought to *abide* by, and that this is far more likely to be true, than any notions contrary to this, which may at other times arise in your minds, either through some unaccountable temptation, or through the intanglements of subtile disputes, when you are not under such a manifest conduct of this Spirit, teaching you the things concerning himself, by and according to his word.

As far as I am acquainted with myself or others, I am persuaded that I have the verdict of the consciences of the generality of Christians at their best seasons, for the divinity of the Holy Ghost. And can it be supposed that the *Spirit of truth*, who is *truth* itself, and is employed in *teaching* truth, and can teach us *nothing but truth*, should by his enlightning and impressive operations upon our minds and hearts, usually lead us into *mistaken*, and even *blasphemous* notions concerning himself? Can it be imagined, that when we are *most* under his influences, we should be *most* misguided by them? God forbid that we should have so unworthy apprehensions of the *integrity* of this blessed Spirit. Yea, on the other hand, since at such times we are most apt to believe his Godhead, it is most natural and just to suppose that, if he is not really God, he would then more especially take care to undeceive us, as the apostles did the people, when they took them for gods, because of the wonderful works that were wrought by their means. When

Paul and Barnabas were at Lystra, and a cripple was miraculously healed at the apostle's word, and the people on that account thought the 'gods were come down to them 'in the likeness of men,'^h and thereupon attempted to offer them divine honours, 'they rent their clothes, and ran in 'among the people, crying out, and saying, Sirs, why do 'ye these things? we also are men of like passions with 'you, and preach unto you that ye should turn from these 'vanities unto the living God.'ⁱ And when the apostle John seemed to be misled by the grandeur of an angel's appearance to him, so as to offer him religious worship, the angel immediately undeceived him, and said, 'See 'thou do it not; I am thy fellow-servant,—and of thy 'brethren, that have the testimony of Jesus; worship 'God.'^k How much more may we suppose the good Spirit of God would take some methods with our hearts, to turn off our apprehensions of his being God, on the account of his powerful workings within us, if he really was not that God, which by means of these operations we are commonly induced to apprehend him to be.

And since all the enlightnings and impressions, which the Holy Ghost makes upon our hearts, are by and according to the *scripture*, none of them being ever contrary to, nor ordinarily without the use of the written word, it appears very plain to me, that the doctrine of the *Spirit's Godhead*, taught and confirmed by these inward illuminations and impressions, is the very *doctrine of the scripture*, which was indited by the same Spirit, and by means of which he works in this manner upon our hearts.

The power of this *practical* argument is so strong that you may take it for a general rule, confirmed by incontestible fact, that they who *most* believe the *necessity* and *efficacy* of the Spirit's operations, *universally* believe his Deity; and they, who *deny* his Deity, usually think and speak but *meanly* of the necessity and efficacy of his operations, and too many of them *profanely* deride them as *enthusiasm*, and exclude them from Christian religion. But if any of you cannot be contented with a religion that is not animated by the Spirit of God; and if the impressions you have from him lead your hearts to receive and regard him as *God*, that

^h Acts xiv. 8,—13.ⁱ Verses 14, 15.^k Rev. xix. 10.

experience is a living witness to your consciences of his Godhead; and you may as well suspect that it is *all* a delusion, as that he, who persuades you of his Deity by it, is not God. This brings us to the *third* general head concerning the *importance* of this doctrine, to which I shall proceed, after I have made one short improvement of this practical argument, and that is this:

A P P L I C A T I O N.

Let us labour after an EXPERIENCE of the Holy Spirit's GRACIOUS and EFFECTUAL operations on our hearts.

Without these operations upon us, whatever notions we have of the Spirit, or whatever we believe concerning him, it will not savingly profit us. For 'except a man be 'BORN—OF THE SPIRIT, he cannot enter into the kingdom of God.'¹ And if ever we are saved, it must be 'according to God's mercy,' or free grace in Christ, 'by 'the washing of regeneration, and RENEWING OF THE 'HOLY GHOST.'^m It is not notions of the Spirit in our heads, but the *work* of the Spirit in our hearts, to enlighten them with the knowledge of Christ, and to turn them to God, through him, that will prove effectual to salvation at last. If we have a heart-acquaintance with his efficacious workings by his word, *this* will secure our souls for eternity; and while we are in the way, *this* will cut short all disputes in ourselves about the *reality* of his Godhead, at least so long as we are under his most remarkable influences. While others weary themselves with critical disputes about the Deity of the Holy Ghost, the humble serious Christian, who *lives* and *walks in the Spirit*, will be most at rest in his own bosom about it. 'It is a good thing that the heart be 'established with grace,' as a preservative against being 'carried about with divers and strange doctrines.'ⁿ

Let none therefore take up with *spiritless* notions about the Spirit, nor with slight and ineffectual touches on their affections: but look to it, that you have a real experience, and as evidential as may be, of a thorough change in heart and life; and, under a sense of your own utter insufficiency to make this change upon yourselves, look to the Holy Spi-

¹ John iii. 5.

^m Titus iii. 5.

ⁿ Heb. xiii. 9.

rit to make it upon you. Press after this change, and after him to work it in thee, as well as thou canst, and as far as thou findest thyself strengthened so to do. Do not rest contented without his renewings; but settle it as a sure conclusion, that 'unless you have the Spirit of Christ' for this purpose, 'you are none of his.'^a

I now proceed to the last *general* head, and that is to consider,

III. The great IMPORTANCE of the doctrine of the Deity of the Holy Ghost.

Having proved his *personality* at the beginning of these discourses, I shall mostly take *that* for granted now, and supposing him to be a person, shall represent the importance of the doctrine of his *Godhead*.

This is not a point of indifference, in which we may as well believe one way as the other; but it is a point that runs *through* our religion, and gives a vastly different turn to it, according as this is received on one hand, or rejected on the other. It cannot but be of exceeding great moment, whether the Spirit of God is to have a continuing hand in our religion or no; and if he is, whether he is really the great and sovereign God, and is to be regarded and treated as such by us or no. I shall therefore, by his assistance, endeavour to set out the *importance of the doctrine of his divinity* in several respects, in the most plain and useful manner I can.

First, It is of great importance with respect to the ONLY TRUE GOD in general.

I. If the Holy Ghost is not, together with the Father and Son, the only sovereign and almighty God, *there must be more gods than one*.

I hope it has been fairly proved, that *all* that is *essential* to our notions of God, and *sufficient* to distinguish him from all that are not God, is ascribed in scripture to the Holy Ghost; and what is this but to prove him to be *truly* God? to say that, notwithstanding all the divine *peculiar*s which are ascribed to him, he is not really God at all, is to abuse mankind with equivocal sounds, to renounce the common meaning of the plainest words and propositions, and to fling all our ideas of God and creatures into the utmost con-

^a Rom. viii. 9.

fusion. For who can be said to be God, if he is not God, who is described in scripture by those very *names, titles, attributes, works, and worship*, which are the *scripture-description* of the only true God, and are absolutely incompatible with the most exalted notions of a creature, and are accordingly denied to belong to any but God? and this has been shewn to be the scripture description of the Holy Ghost. Moreover, it has likewise been shewn, that God, in no consideration of him, is ever said to be the *God of the Holy Ghost*; and if the Holy Ghost *has not a God*, he himself must be the true and sovereign God: for no absurdity can be greater, than to suppose that any creature should be so exalted as to have *no God*; or that any but the *supreme* God himself can be said not to have a sovereign God.

The Holy Ghost therefore must be either the *one* true God, or *another* true God different from the *only* true One. To say that he, together with the Father and Son, is the *one* true God, is to own what has been humbly pleaded for. But to say that he is *a true* God, and not *the only true God*, is (besides the contradiction in terms) to assert a *plurality* of true Gods: or, to say that he is the *true* God and not the *same* God with the Father and Son, is either to say that neither of them is God, or else that there really are several Gods; neither of which is, in a strict and proper sense, a God to the other. But as a supposition of more *real* or *true* Gods than one, is infinitely *dishonourable* to the one sovereign God; so it is directly *contrary* to the plainest principles of reason, and to the current doctrine of the scriptures, in which the great Jehovah abundantly assures us there is no God besides himself. ‘I, says the Lord, am ‘he; before me there was no God formed, neither shall ‘there be after me.^b And, I am the first, and I am the ‘last, and besides me there is no God.—Is there a God ‘besides me? Yea, there is no God; I know not any.’^c

But if the Holy Ghost is God of the same *undivided* essence, power and glory, with the Father and Son, the *unity* of the Godhead abides, and all these three persons are together but *one divine Being*, which is the same as to say, they are but *one God*, and there is none besides him. But some thoughts of this sort were pursued at greater length, when I discoursed on *Christ's* Godhead †

^b Isa. xliii. 10.

^c Chap. xliv. 6, 8.

† Pages 141,—145.

2. If the Holy Ghost is not God, God is a very different Being from what the scripture represents him to be.

That the one God revealed in scripture is the Father, Son and Holy Ghost, appears very plain, in that (as has been shewn) the very same divine *names, nature, properties, works, and worship*, are in the same proper sense ascribed to them all; and what is said absolutely of the one God in some places, is in the same sense of the expression applied in others, sometimes to one,* and sometimes to another of these persons, as that God of whom they were first spoken.

This trinity of persons appears by scripture-account to be as necessary to the very being of God, as any perfection that can be named; for all the existence of the Godhead is only and equally in these persons. Nor is it supposable that it can exist in any other manner than it doth, and consequently any otherwise than in them. Hence to alter the scripture-account of God, to the exclusion of any of these adorable persons from the Godhead, is to make a bold alteration in the *revealed* idea of God, and is to say that the Deity has not such an existence as revelation says it has. This is to refuse to believe God's *own* testimony concerning what he is, and to set up our natural notions of him against it. And how infinitely great must the affront be to him, thus to renounce his authority, and to take up notions of him contrary to those which that authority binds upon us; because what he says of himself is too sublime to comport with the scanty measures of our reason? And how provoking must it be to ungod him in one or more of the incomprehensible subsistences, which are so necessary to his being? But these things were also farther urged on a like occasion, with respect to *Christ's* Godhead.*

3. If the Holy Ghost is not God, a great part of God's own peculiar glory is given, and is in danger of being given, to one that is not God.

The *titles, attributes, works, and worship*, which have been shewn to belong to the Holy Ghost by scriptural-attributions of them to him, are too grand and stately to be given to the most exalted creature. They would set him

* Pages 145, 146.

too much upon a level with the only true God, and indanger our giving that glory to another, which is due to the great God alone, and which he has declared his utmost jealousy about, as it infinitely became him to do. 'I,' says he, 'am the Lord, that is my name, and my glory 'will I not give to ANOTHER, neither my praise to graven 'images.'^d And 'thou shalt worship no other God; for 'the Lord whose name is Jealous, is a jealous God.'^e

Now supposing the Holy Ghost not to be God, can it be thought that this jealous God should convey such characters of his Godhead to him, as should make him vie with himself in any perfections of his nature, and should render him as incapable of being altered by God, as God himself is of being altered by him? Can it be for God's glory, that any other being should be dignified at such an immense rate, and made so like to God, that none but the most subtile heads can distinguish him from God himself; and that the generality of serious Christians should be led by the magnificence of his divine characters to pay divine honours to him as God? The more excellent a being the Holy Ghost is, the more likely we are to be drawn into the most religious observances of him, as the church in fact has generally been in all ages down to this day. But whatever are the exalted excellencies and dignities of his being, yet if he really is not God, we ought no more to pay divine honours to him than to the most despicable objects in the whole creation; because God has declared, and the eternal reasons of things require, that none should have such honours paid him but *himself*. Hence all the divine honour that is paid to the Holy Ghost, in case he is not the true God, is a robbery of that God, and a giving his peculiar glory to one who is not God. And since there is such prevailing evidence in scripture, as we have heard, *for*, and no intimations *against* our paying religious honour to the blessed Spirit, God certainly has not sufficiently guarded the peculiar honour of his own name, according to his unyielding jealousy for it, if the Holy Ghost is not to have it paid to him as God.

But if he is, together with the Father and Son, the only great and sovereign God, whatever glory he has in himself,

^d Isa. xlii. 8.

^e Exod. xxxiv. 14.

and whatever divine honours we pay him on that account, it is not a giving the only true God's glory to another, but a centering it all wholly and alone in that God himself. On this supposition all the Holy Ghost's glory is in the properest sense the glory of the only true God, and all our religious acknowledgments of it, and actings toward him according to it, are so many acts of divine honour paid to God himself alone.

And as to the glory of God in our salvation, (which he seems to take the most complacential delight in, of all the glory he ever has displayed) if the Holy Ghost is not God, a great part of that glory is given to another. For the glory of *applying* to us all that the Father and Son have done for us, that is, the glory of making all that they have done about our salvation *effectual* unto us, or of making us partakers of it, doth in a very peculiar manner belong to the Holy Ghost. This is a glory too endearing, and too great to be given away from God, or to be shared in by any other. This part of salvation-work is mentioned as peculiar to God, and as designed by him to illustrate the praises of his grace towards us. 'God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved)—That in the ages to come, he might shew the exceeding riches of his grace in his kindness towards us, through Jesus Christ.'^f And yet this *quickening* work, which is to recommend God to us in the exceeding riches of his grace and kindness towards us, is most immediately the work of the Holy Ghost as the proper efficient of it. For 'the words I speak unto you,' says Christ, 'they are Spirit,' or are accompanied by or filled with the energy of the Spirit, 'and so they are life.'^g

How sweet and engaging a work of God is it, to apply himself in a way of grace to us, to quicken dead souls, enlighten dark minds, gently and effectually draw stubborn rebellious wills, to melt frozen affections, and to fill us with divine consolations? How dear is God to us, in and for his working these things within us? And what high and valuing thoughts have we of the Holy Ghost on such occa-

^f Eph. ii. 4, 5, 7.

^g John vi. 63.

sions as the sovereign worker of them in us, according to the scripture? It cannot be fairly denied but all these things depend on *his* agency upon us; and, considering the god-like manner in which it has been shewn he works them, he cannot but share in the glory of them. But surely, if he is not God, this is to make him share with the only true God in a most exalted and tender point of honour, in a point too high and valuable for God to suffer any partners in it with himself.

But if the Holy Ghost is God, the glory of his work, as well as of the Father's and Son's, is the undivided glory of the one only true God. Whatever glory he displays in the work of salvation, it is God himself that displays it; and accordingly whatever glory belongs or is given to him on that account, it belongs and is given to God himself. For God essentially considered, is as directly and immediately glorified in the Spirit's glory, as in the Father's and Son's glory. And so upon the foot of the Godhead of the Holy Ghost, the entire glory of salvation-works from first to last, from the foundation to the top-stone, is glory redounding wholly and alone to God, (to the exclusion of all creatures from any share in it) with *shoutings, grace, grace.*

If therefore we value the *glory of God*, and would be tenderly concerned for it: if we would have the glory of his being, and of all salvation-work reserved entirely and peculiarly unto him only, the doctrine of the true Deity of the Holy Ghost must needs be of great importance in our account.

Secondly. It is of great importance with respect to CHRIST in particular.

1. If the Holy Ghost is not God, we shall lose the Godhead of Christ.

There are either *three* persons in the Godhead, or there is but *one*. This is, I think, generally insisted on, on all hands. They who deny the Deity of the Holy Ghost, usually contend that there is but *one divine person*; and they who assert his Deity, maintain that there are *three*. And where any plurality of persons in the undivided Godhead is allowed of, they are commonly owned to be *three*. If therefore there are no more persons in the Godhead than one, *i. e.* if there are no more divine subsistents than one, who have one and the same undivided Godhead, and yet

distinctly bear personal characters, and stand in personal relations to each other, then the *Son* is excluded from being God, as well as the Holy Ghost. But if there are more such divine subsistents in the undivided Godhead than one, then all the arguments that prove the Holy Ghost to be one of those subsistents, are so many proofs that the *Son* is another, and consequently that the *Son* as well as the *Spirit* is *one God*, with the *Father*. Yea, if the Spirit is God, the Son cannot but be so too, because he is the Spirit of the *Son*, who eternally proceeds from him, and is in an agreed dispensation *sent* by him as well as by the Father; which could not be, if the Spirit is God, and the Son is not God likewise.

On the other hand, the same sort of *arguments* that support the Godhead of *Christ*, support the Godhead of the Spirit. And many of the same *objections* that are urged against one, are likewise urged against the other. So that the doctrines of both stand or fall together; and if we lose one, we shall find it exceeding difficult to maintain our faith in the other. Hence all the importance of the doctrine of Christ's Godhead, and of the Godhead of the Spirit, are mutually wrought into, and interwoven with one another; and therefore if there is any in *that*, there must be reductively the same in *this*, so far as the divinity of both these persons is inseparable from each other. And surely it cannot be a small matter in your account, whether Christ, *your Saviour*, is God or no.

2. If the Holy Ghost is not God, Christ, as man, is beholden to a creature for his human nature, and office-qualifications in that nature.

That the Holy Ghost was the next immediate former of Christ's human nature, and of all its holy furniture of gifts and graces for his office-work, has been already shewn. It was he that did by his *own* power and most immediate *voluntary* agency, make that man which the eternal *Word* assumed into personal union with himself; and it was he that by the same sort of agency thoroughly qualified that man for the work to which, in his personal union with the Son of God, he was called. The Father and Son in his original nature, acted therein by the Holy Ghost, and together with him; but the energy that produced these effects, was as much *his* as *their's*, and *he* exerted it, though in a

different manner inconceivable to us, yet with the same proper efficiency and divine sovereignty with themselves; and therefore Christ, as man, was as much obliged to *him* for those operations, as to either the Father, or himself, considered in his divine nature.

The Virgin Mary was *passive* in the production of Christ's human nature. His body was formed of her substance, it being *made of a woman*; ^h but her will did nothing to produce the effect, though it approved of it. She was infinitely obliged to him as God, that he would assume a body of her substance into such an exalted union with himself; but he was no more beholden to her for his body, than Adam was to the dust of the earth out of which his body was formed. All the obligation was to the *God* that formed it. The holy angels *ministered* to Christ at the end of his conflicts with Satan: 'Then the devil leaveth him, and behold ANGELS came and MINISTERED unto him.' ⁱ They probably brought some food to him in the wilderness; for, having 'fasted forty days and forty nights, he was 'hungry.' ^k An angel was likewise said to strengthen him, while he was in his agony, praying to his Father in the garden, 'and saying, Father, if thou be willing, let this 'cup pass from me; nevertheless not my will but thine be 'done. And, hereupon, there appeared to him an angel 'from heaven strengthening him.' ^l At this season the divine nature withheld its comforting influences from the human; Christ thereupon felt the most inexpressible dolours in apprehensions of the terrible death that lay before him. In this distress he poured out his soul to God for relief; and in answer to his prayer, an angel was dispatched from heaven, and probably brought some message to Christ, relating to *assistance* in, and glorious *issues* of his sufferings, which encouraged him to go through them, how tremendous soever they might prove. But these angels apparently acted in the quality of *servants*, as they are often declared to be: and though Christ so deeply humbled himself for our sakes, as to be made for a season, with respect to his human nature, 'a little lower than the angels,' ^m and so by dispensation that nature needed their assistance; yet he was not so

^h Gal. iv. 4.

ⁱ Matth. iv. 11.

^k Verse 2.

^l Luke xxii. 42, 43.

^m Heb. ii. 7.

much obliged to them for what they did to him, as an absolute Lord is to his servants for what they do to him: for Christ, on the account of his original nature, has a more full and absolute power over the angels, and a higher right to all their service, than the greatest man upon earth can have to the service of his meanest slave.

But the Holy Ghost is never spoken of as a *servant* either to the Father or to the Son; but is represented as acting, with respect to the *man* Jesus, like the *sovereign God* by his own power and will: and therefore, Christ's human nature was really under infinite obligations to him: it owed its *all*, except *personal uniting*, to him. How far the Holy Spirit might be concerned in uniting Christ's two natures, we cannot pretend to determine: but it seems as if *assuming* the *human* nature into *personal* union with the *divine*, which I take to be the *uniting* act, was a *personal* act of the Son himself toward himself in his original nature, an act which *immediately* respected only his own divine person, and therefore was most immediately and eminently exerted by the Son himself. Hence we are told that, 'Forasmuch as the children are partakers of flesh and blood, he (Christ) also himself took part of the same.—For verily he took not on him the nature of angels, but he took on him,' or * laid hold upon, 'the seed of Abraham.'^a The act of *assuming* is hereby ascribed to the Son himself; but whether this was done without the intermediate agency of the Spirit, I dare not be positive. But setting aside this, Christ's human nature most immediately owed its formation and endowments to the Spirit, as the proper and most immediate author of them.

Now it does not look very consistent with the honour of so great an one, as Christ is, to suppose that he was under such *infinite obligations* to the Holy Ghost, with respect to his human nature and office-qualifications, and assistance, if the Holy Ghost is but a *creature*. It seems to be altogether unworthy of the infinite dignity of Christ's divine nature, to suffer his other nature, which is personally his own, to be so highly indebted to any but God himself. Nor doth it seem to comport with the vast dignity which his human nature itself was raised to, in the first moment

* ἐπιλαμβάνεται.

^a Heb. ii. 14, 16.

of its union with the divine, to be *obliged* to any but God, for all its eminent qualifications and assistance. But if the Holy Ghost is God, and acted as such toward the human nature, the Father and Son acting therein by and together with him, all the obligations of the *man* Christ Jesus were obligations wholly and only unto *God*. And it can be no dishonour to the *human nature* of Christ, nor any way unbecoming its personal union with the eternal *Logos*, to be under such infinite obligations to *God*.

3. If the Holy Ghost is not God, the glory of Christ in this world lies in insufficient hands.

Christ is indeed capable of making his own glory appear with the utmost lustre. His infinite Deity is of itself sufficient for this: but what he doth herein, he doth by his Spirit; for this work is by dispensation committed most immediately and peculiarly unto him. 'When he, the Spirit of truth, is come,' says Christ, 'HE SHALL GLORIFY ME; for he shall receive of mine, and shall shew it unto you.'^b But if the Holy Spirit is not God, every where present, and knowing all things, he cannot be capable of *glorifying Christ*, in numberless and distant places of the world, and in the hearts of his people, as they are scattered over the face of the earth, at one and the same time, as is hereafter to be shewn. If he himself is not God, he cannot discover Christ's god-like glory, nor the glory of his mediation before our minds; he cannot secure his honour in the churches, in their preservation, increase and edification, and in the hearts and lives of the professors of his name, and that in defiance of all the intrigues, insults and defamations of his inward and outward implacable enemies. The glory of Christ would soon depart from this world, not one monument of it would be seen long on earth, if the Spirit was not God to support it by his divine agency among us.

But can we think that Christ, after all his deep abasement and exquisite sufferings, would leave that honour, which is the fruit and reward of those sufferings, in uncertain and insufficient hands? God forbid. But if the Spirit is God, he is as capable of securing Christ's glory in the world, as either the person of the Father or Son are,

^b John xvi. 13, 14.

were they to act in the most immediate manner to secure it. They could put forth no other power than he can for this purpose, because his power is essentially the same with their's.

4. If the Holy Ghost is not God, the love and care of Christ to his church in sending him, is inconceivably less than it is generally taken to be.

When Christ was going to heaven, he comforted his disciples with assurances that he would send the Spirit to supply, and more than make amends for, his corporal absence from them. 'Now,' says he, 'I go my way to him that sent me.—Because I have said these things to you, sorrow hath filled your heart; nevertheless, I tell you the truth, it is expedient FOR YOU that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.'^c This was indeed a wondrous and affecting instance of his kindness and grace, of his tender endearing compassions to them, and of his abiding effectual care of them. But this love and care recommend themselves to us in proportion to the *dignity* and *sufficiency* of the Comforter whom he sent.

If the Holy Ghost thus promised, and sent according to the promise, is not *God*, his coming to them did not make up the loss of Christ's personal presence with them. It is true, the *fact* is otherwise; but that is because the Spirit is *God*. But in case he is not God, but only a messenger sent from Christ, the presence of the *servant* could not be so good and honourable as the presence of the *Lord* himself: nor could the Holy Ghost on this debasing supposition be thoroughly capable of that great and needful work he was and is to do from Christ for us. But if he is indeed the true God, equally with the Father and Son, what a blessed promise is that of sending him? Who can ever think high enough of the love and grace of Christ, in taking effectual care, that *God*, himself should be our *Comforter*: that he in the most intimate and abiding manner should dwell with us, and that we should live under his conduct and influence till we get safe to glory?

Thus, if we value the Godhead of *Christ*, and are concerned for his *glory* in the world; if we would entertain

^c John xvi. 5, 6, 7.

the most honourable thoughts of his *person*, and of his *love* and *care* towards us; the doctrine of the Holy Ghost's Godhead, in which all these are nearly interested, cannot but be of very considerable moment in our account.

A P P L I C A T I O N.

What has been said concerning the importance of this doctrine with respect to *God*, calls us to *adore him as incomprehensible*.

How sublime is the scripture-account of God? It sets before us but one divine Being, which exists in three distinct persons, without *confusion or separation*, Father, Son, and Holy Ghost. No wonder all our attempts are baffled when we pretend to reason out the vast idea, as if infinite thoughts in their fullest stretch could be grasped by finite minds. And why should we attempt it, or think hard that we cannot do it? Is there no room for adoration and astonishment in our thoughts of God? Is there nothing above our reach, nothing too deep for us to fathom, and nothing too intricate for us to adjust, relating to his infinite Majesty? Surely it cannot be otherwise. The more we find out the truth concerning God, according to the revelation he has made of himself, the more we find him to be unsearchable. The very thought that he is *God*, is a thought that he is absolutely perfect beyond all thought. This should make us shrink as it were into nothing, in our opinion of ourselves, and of our own shallow capacities. This should make us willing to quit our own defective and fallible reasonings for his unerring dictates concerning himself. This should dispose us to fall down before him with the humblest consciousness of our own darkness, with the most thankful acknowledgments of what he has revealed of himself to us, and with the most ardent supplications for his Spirit to lead us into still farther acquaintance with him. And this should command the most sacred veneration and steadfast belief of what he says he is, beyond what we can *clearly and distinctly* conceive him to be.

There is certainly a noble pleasure in admiring those accounts of God, which, as far as we are acquainted with them, represent him in the most lofty and excellent strains, and which appear before us as containing farther excellen-

cies infinitely beyond the reach of our understandings. As when there is a delightful boundless landskip before our eyes, the more we can ken of its beautiful varieties, the more admiring apprehensions we have of what lies beyond the command of critical observation; and those apprehensions, mixed with the distant views we have, increase the pleasure of the prospect. So, when the boundless perfections of God lie before our minds, the more we discover of their transcendent glories, the more admiring apprehensions we have of something that we see beyond *clear* and *distinct* perception and this gives us the more affecting pleasure in the unsearchable prospect. It is happy losing ourselves in an amiable ocean of all agreeables; this is a being ingulfed in pleasure that has no shore or bounds.

Hence when we meet with infinite depths and breadths in God, which we can neither plumb nor span, relating to the doctrine of the Trinity, and particularly to the subsistence of the Holy Ghost in the one only Godhead; let us turn them into the sublime entertainments of melting astonishment, like the blessed spirits above, who are swallowed up in God. The more incomprehensible we find him to be in these representations of him, the more awful adoring apprehensions we should have of him, mixing holy admiration with our imperfect praises of him, who, when we and angels have said and thought all that we can, is infinitely 'exalted' in himself 'above all blessing and praise.'^d

^d Neh. ix. 5.

S E R M O N IX.

I COR. xii. 11.

BUT ALL THESE WORKETH THAT ONE AND THE
SELF-SAME SPIRIT, DIVIDING TO EVERY MAN SE-
VERALLY AS HE WILL.

WE are considering the great *importance* of the doctrine of the Godhead of the Holy Ghost, which I have represented with respect to the only true *God* in general, and with respect unto *Christ* in particular; and now proceed to consider it,

Thirdly, With respect to the HOLY GHOST himself; and that with regard to his person, and to his love, and grace.

1. It is of great importance with respect to his own PERSON.

If he is not God, we shall be at an utter loss what to determine concerning him; and whatever else we think or say of him, is very dishonourable and injurious to him.

Some say he is only a different *appellation* of God; and that Father, Son, and Spirit, are but three names, signifying one and the same *person*. But as this is directly contrary to the manifest *distinctions* I have shewn the scripture puts between them; so it makes the Holy Ghost (and indeed the Father and Son too, as distinguished from each other) to be only a *chimera*. It destroys his real existence as the Holy Ghost, and represents him to be only a *notion*, or an *external denomination*; which is in effect to say, he is really nothing at all.

Others say, he is only the *power* of God, which some of them call a *created power*; *others* say, he is a divine *quality*

formed by God within us; *others*, the *gifts* of God bestowed upon us; and *others*, the *gospel* sent from heaven unto us. It is hard to find out certainly what they mean by the Holy Ghost. But all these accounts of him destroy his *personality*, and so at once run counter to all that I have shewn the scripture clearly represents concerning his being a *person*; and at the same time rob him of all his *blessedness*. For if he is not an *intelligent person*, he is not *capable* of pleasure in *enjoying* himself, or any thing else, or in *doing* any thing for the divine glory, or for the good of others: nor can he possibly enjoy any kind of *blessedness*, since only *intelligent persons* are capable of *enjoying*.

Others say, he is a *creature*, some way made or *produced* by the Son, they know not how nor when. *Others* say, he is a created power *ministring* to the Son, as the angels do; but that he is in all things, by a division of himself every where in *infinitum*: and so they seem to be in suspense, whether they shall allow him to be a *person* or no. And *others* say, he is a person of great *power* and *dignity*, but of a nature totally different from the Father's and Son's, and that he is in all respects *inferior* to them, except that he was superior to Christ's human nature during his state of humiliation. But how the Holy Ghost came by his being, whether he was created or no, or when he began to be; or whether he is God or a creature, or any inconsistent unimaginable thing between both, they have not thought fit to tell us. So that according to these accounts we know not what to make of him. The windings and turnings of error are endless; and when a man misseeth the truth, which is but *one*, he often knows not where to rest, or what to fix on.

And how *highly* soever some of these may seem to speak of the *person* of the Holy Ghost; yet if he is not really, together with the Father and Son, the only sovereign and almighty God, he is *infinitely less* than that God. To set him but one step below the Deity, is to set him infinitely below it, there being an absolutely infinite disproportion between the highest being that can be imagined, or that can be produced by the only true God, and that God himself. Yea, if the Holy Ghost is not God, he is but *of yesterday*, compared with God's eternal existence. For if we suppose God to be one moment in being before he gave

existence to his Spirit, that supposition makes him to have existed an infinite eternity before him. For any thing that comes into being after the eternal unbeginning existence of God, had a beginning. And whatever had a beginning, must be younger by an antecedent eternity, than that God who had no beginning, it being all one and the same thing, with respect to God's foregoing eternity, whether any thing was made numberless millions of ages before this world, or at the date of this creation; because he was as infinitely before one as before the other, if he was infinitely before either of them.

And if the Holy Ghost is a being produced by God ever so early, he is, according to all the notions I can have of things, in reality a *creature*, and nothing more; there being no middle nature or person between that of God and creatures, which is neither one nor the other. And if he is a creature, he is a mere *dependent* on God, as all creatures are without exception: and so he might never have been at all; and, setting aside a decree to the contrary, he might have been thrown back into *nothing* long before now, and may still be destroyed as easily as any of the meanest of God's creatures: or another person may be produced *equal*, yea, *superior* to him, as some suppose the *Son* to be; and so another might, for what we know, be still advanced above them *both*: for who shall pretend to say that the infinite God has already done his utmost in *producing* or *exalting* a creature? hence the most magnificent representations of the Holy Ghost, which fall short of his proper and eternal Godhead, are merely passing a compliment upon him, which under all its pompous shew really means that he is as *nothing*, and *vanity* itself, compared with the only true God, on whom he as entirely depends as any of his other creatures do; as I have shewed more at large with respect to the *Son*, in case he is not God.†

Now what an infinite indignity is this to the Holy Ghost, thus to sink him into *vanity* with the rest of the creation; thus to ungod him, and, comparatively speaking, to make *nothing* of him, in defiance of all the infinite god-like things which the scripture says concerning him? Surely it cannot but be a high act of rebellion against him, thus disgrace-

† Pages 159,—161.

fully to dethrone and deny him. And, speaking after the manner of men, he cannot but be exceedingly provoked, and grieved, to be treated at this injurious rate. This seems to be an affront too great for him to take at our hands without the severest resentments of it. May we not therefore justly fear that a contemptuous spreading opposition against *his*, together with *Christ's*, Deity on one hand; and a too prevailing indifference about asserting it on the other, lie at the root of those remarkable *withdrawings* of the Spirit, which are sadly felt and lamented by some wakeful souls, and may too easily be discerned in the stupidity, sensuality and unfruitfulness, not to say apostacy of others, in this irreligious sceptic age. And unless he in jealousy for his own and Christ's honour, and in mercy to us, comes again to revive and bring us back to the light and grace of the gospel, we have still more awful things to fear. But to return;

2. The doctrine of the Holy Ghost's Godhead is of great importance with respect to his LOVE AND GRACE to us.

This blessed Spirit is known by the character of 'the Spirit of grace.'^e As this title respects his being the Author of all grace in us, it may denote that in his free favour towards us, he bestows it upon us; for grace in us is called by that name, because it proceeds from the free and bounteous grace of him that works it in us. Such a free and gracious agent is the Holy Ghost, who with respect to *grace*, as well as spiritual gifts, distributes as he will. For as 'the wind bloweth where it listeth,—so is every one that is born of the Spirit.'^f Hence David, praying for the supports of the Holy Ghost in his gracious operations, calls him God's 'free Spirit';^g and at another time says, 'thy Spirit is GOOD; let him lead me to the land of 'uprightness,'^h as it might be rendered. And the word here used is the same by which *God's* goodness is expressed, when he is spoken of in his acts of special grace and favour to us. 'For thou Lord art GOOD, and ready to forgive, and plenteous in mercy to all them that call upon thee.'ⁱ Hence the apostle speaks of the *love* of the Spirit. 'I be-

^e Heb. x. 29.

^f John iii. 8.

^g Psal. li. 14.

^h Psal. cxliii. 10.

ⁱ Psal. lxxxvi. 5.

‘seech you brethren, for the Lord Jesus Christ’s sake, and
 ‘for the LOVE OF THE SPIRIT, that ye strive together
 ‘with me in your prayers to God for me.’^k By this *love of the Spirit*, some understand the *grace* of love, of which he is the *author*, and of which he is the *object*, as it terminates on him. And taking it in this sense, our love to him, for his working grace in us, must rise in proportion to the account we make of him. But it seems most agreeable to the apostle’s scope, to understand it of that love which is *in the Spirit* himself to the church: for the apostle here beseecheth the brethren *by the love of the Spirit*, in the same manner as he doth *by the Lord Jesus Christ*, or, as it might be rendered, *FOR THE SAKE of the love of the Spirit*, as well as *FOR THE SAKE of the Lord Jesus Christ*, the form of expression in both being just the same in the Greek.* And as his beseeching them for the *sake of Christ*, is an argument taken from Christ’s *love*, and his great expressions of it to them; so his beseeching them for the *sake of the love of the Spirit*, may be most properly considered as an argument of the like sort, taken from the Holy Spirit’s love, and his great expressions of it toward them. And so it exactly answers to a like form of speech, urging them by an argument drawn from the *mercies* of God; ‘I beseech you brethren ‘by,’ or for the sake of, ‘the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to ‘God.’^l

All the Holy Spirit’s works of grace in us are from his *own*, as well as from the Father’s and Son’s kindness, love and friendship towards us. It cannot but be an act of love in the Spirit himself, to ‘shed abroad the love of God in ‘our hearts,’^m that we may see how all the adorable persons in the Godhead love us, and have in their love concerned themselves about us. Hereby he makes us ‘know the ‘things that are freely given to us of God; and seals us to ‘the day of redemption.’^a And to shew that what he doth herein is in his great love and kindness to us, the apostle, speaking of him after the manner of men, cautions us

* Διὰ τῆς ἀγάπης ἡμεῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος.

^k Röm. xv. 30.

^l Chap. xii. 1.

^m Rom. v. 5.

^a 1 Cor. ii. 12.

against *grieving* him with respect unto that work: 'Grieve
'not the Holy Spirit of God, whereby ye are sealed unto
'the day of redemption;'^b *q. d.* Do not be so unfriendly
to him, who is so generous in his friendship to you.

Now if the Holy Ghost is not God, he loses all the glory
of his love and grace. For on that supposition, he cannot
help doing any thing that he doth towards us, but is under
as infinite obligations to God to do all that he orders him
to do for us, as the angels are to act their parts as *ministering*
spirits towards us. His operations are no more at his own
disposal, than their operations are at their's. Whatever
delight he may have in his work, as they have in their's;
yet like them he only doth his *duty* to God in what he doth
to us; and it would be at his own utmost *peril*, and his *sin*,
to refuse it. O who can think at this infinitely debasing
rate of the good Spirit of God, and of his gracious opera-
tions, and not be shocked with horror at the thought! who
can bear the suggestion that it would be his *sin* if he should
refuse to work so freely and graciously upon any of us as he
doth, or that we are no more obliged to *him* than to *other*
creatures that shew kindness to us! and yet, if he is a *de-*
pendent being, who owes his *all* to God; if he is a *creature*,
or a *servant* of God; if he is not himself God, this de-
tracting thought, with respect to his *love* and *grace* in his
actings towards us, seems to force itself irresistibly upon
us.

But if he is really God, he is *sovereign Lord* of his own
acts: he has no superior, to whom he is accountable or
obliged; but can exert or withhold his blessed divine influ-
ences, when or where he pleases, or according to the sove-
reign language of our text, *as he will*. And O what asto-
nishing love and grace is it, that this Holy Spirit, whose
nature is infinitely holy, against whom our transgressions
have been multiplied, and who cannot but have the utmost
irreconcilable aversion to all sin, should of his *own* good
will, as well as of the Father's and Son's, come into such
polluted and defiled hearts as our's, and take up his special
residence in them, as in his temple, where he in the most
immediate manner and by special relation dwells, and that
even while there are great remainders of the most loathsome

^b Eph. iv. 30.

and provoking corruptions in them! who can wonder at, and be thankful enough to him for his love, that notwithstanding the many hateful ebullitions of sin, and resistances of his workings in our hearts to urge him utterly to abandon us, he should still continue to abide as a Spirit of grace in us, and to maintain the conflict with our perverse and polluted hearts, till at length he works out all the remainders of sin, and works up his temple to a pure and holy habitation, fit for him to dwell in for ever! the higher we think of his person, the more we must admire his grace, and think ourselves indebted to him for all the long-suffering, relieving, converting, instructing, strengthening, comforting and sanctifying instances of it. And while we consider what aggravating and multiplied provocations he meets with from us to give us up, and how easily he could do so, if he pleased, we must surely be forced to think, that no patience or goodness, but that of the infinitely great God himself, could ever be lengthened out as this good Spirit's is towards us, and that his mercy to us is no other than that of the great Jehovah's, 'who has not dealt with us after our sins; 'nor rewarded us according to our iniquities. For as the 'heaven is high above the earth, so great is his mercy to- 'ward them that fear him.'

If therefore we would not depreciate the blessed Spirit, and make him *despisable* in our eyes; if we would not take away from him all the glory of his *person*, as if he was but a creature; and if we would not in the most disingenuous manner rob him of all the glory of his *love and grace*, as if all his endearing acts of that sort were acts of bounden unavoidable duty toward God, for which we are no more obliged to the Holy Ghost than we are to any creature that doth us good at God's command. If we would not thus *reproach* him, and thus *ungratefully* requite him, the doctrine of his Godhead must needs be very important, since that alone secures him from all this disgrace.

Fourthly, It is of great importance with respect to the DIVINE AUTHORITY of the scripture.

The Holy Ghost is properly the author of the Bible. He indited the sacred writings; he taught and suggested them to the holy prophets, evangelists, and apostles; he

spoke in them, to them, and by them, and they only spoke as they were *moved by the Holy Ghost*. And he spoke, and directed and influenced them to speak, not like a delegate, nor like one who wanted a new discovery from God before he could make it to them; but like the *sovereign, all-knowing and self-sufficient* God, who came upon them *when* he pleased, taught them *what* he pleased, and by his *own* authority *commissioned* and *commanded* them to speak what he ordered, to others.

He did not come to the *prophets* with a *thus saith the Lord*, though he charged them so to speak to the people. He spoke his own words to them; and when he bid them speak those words to the people, ‘He said to them, speak, ‘thus saith the Lord;’^a which manifestly shews that the Spirit spoke to the prophets in his own name, and by his own authority, and that they spoke by commission from him, as the God that sent them on his message, and put his words into their mouths. And when he revealed any thing to the *apostles*, he did not act like an inferior instrumental agent, with respect to God, as they did with respect to him; but he acted like one who, as the *Spirit of God*, is of himself acquainted with the things of God, and hath power and liberty in himself to reveal them to others: as the spirit of a man is of itself, by its own consciousness, acquainted with the secrets of a man’s bosom, and has a liberty in itself to discover them, as there may be occasion. This the apostle illustrates admirably well, in 1 Cor. ii. 10, 11, 12, 13. which has been already considered. Accordingly the *word of wisdom*, the *word of knowledge*, and *prophecy*, as well as *divers kinds of miracles*, to confirm the divine authority of what was spoken, are said to be at the entire disposal of the Spirit, who gave them to every one that had them, and distributed them with sovereign authority to each one; not as he was ordered, but *as he himself willed*.^b Yea, what Christ himself spoke, merely as a *man*, and as a *minister* or *prophet* sent from God, is said to be the words of God, because he was therein under the most *immediate* conduct of the Holy Ghost. ‘He whom God hath sent, ‘speaketh the words of God; for God giveth not the Spirit ‘by measure unto him.’^c

^a Ezek. xi. 5.^b 1 Cor. xii. 12, 7,—11.^c John iii. 34.

These things of God, which Christ, the apostles, and prophets, spoke as they were moved by the Holy Ghost, make up that *holy scripture*, which is the only rule of our faith and practice. And the committing these things to writing, that they might be continued through all generations for the standing use of the church, was under the unerring guidance and influence of the same Spirit. Hence the apostle Peter, speaking of these sacred writings, which he calls the *sure word of prophecy*, says, ‘no prophecy of the *SCRIPTURE* is of any private interpretation,’ or according to the private suggestions of the minds of the writers themselves: ‘for the prophecy came not in old time by the will of man, but holy men of God spake,’ either in the scripture, or according to what is recorded in the scripture, ‘as they were moved by the Holy Ghost.’^d And accordingly when some places of scripture are quoted in others, they are often alledged as the *sayings* of the Holy Ghost, or as the Holy Ghost’s *speaking by the prophets*, in whose writings these texts are to be found. And the apostle acknowledges this *speaking* of the Spirit in the scriptures of the *New Testament*, which he and other inspired penmen wrote under the same inspiration, when he says, ‘Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.’^e Most of the things here briefly hinted, have been already insisted on more largely in a somewhat different light.

Thus the Holy Ghost is the immediate acting person of the Godhead in inditing the scripture, yea, and in confirming its divine authority by all the miraculous signs and wonders, by which it was proved to be owned of God, and to come from him. The Father and Son are usually represented as acting herein only by him, and together with him, in such a manner as is fully consistent with his *own sovereign right and original ability* to say whatever he pleased. For to suppose that they spoke by him as an under agent, who derived his authority from them, and was influenced by them, is to place him in an inferior rank, like that which the inspired penmen bare, in that work. But this can never comport with the superior Godlike manner

^d 2 Pet. i. 19, 20, 21.

^e 1 Cor. ii. 13.

in which he behaved it, influencing them, and speaking by them according to his own will. He was not guided into truth, but is the 'Spirit of truth' that 'guided them into all truth.'^f He was not anointed for this work; but is *truth* itself, and became an *unction* to others, *teaching* them all that they should say.^g And his 'speaking not of himself, but whatever he hears,'^h (which by the way relates only to what ensued on Christ's ascension) has been before shown to consist very well both with his *essential oneness* with the Father and Son, and with his acting by *voluntary* dispensation in such a manner as is no impeachment of his original *knowledge* as God, nor of his original *right*, as such, to reveal them. That which is now insisted on to our present purpose (and which I hope has been sufficiently proved in this and some foregoing parts of these discourses) is, that the *authoritative* dictating of the whole scripture, was most *immediately* and *peculiarly* his proper work, and was managed by him according to his *own sovereign will and pleasure*; so that the scripture comes to us upon the *credit* of the Holy Ghost as the proper author of it; yea, and of all those testimonials by which it comes attested to us as divine truth.

Now to suppose that the Holy Ghost is the proper author of the Bible, so as to dictate it by his *own* wisdom, and command it to be spoken or written by his *own* authority; and yet that he is not the true God, is a supposition that overthrows the divine authority of the scripture, inasmuch as it maintains, that the scripture came from one, and at the sovereign will and pleasure of one, who is not God. He might indeed, if he was not God, have been employed as an under-agent to convey the mind of God to the sacred writers, as they were to convey it to others. But then, on this supposition, those writers were only under the guidance and influence of a creature; for it is not pretended by any that I know of, that God influenced them any otherwise than by the agency of the Holy Ghost upon them. And if the Holy Ghost is but a creature, he could not be absolutely infallible in his guidance of them, unless, like those that were inspired by him, he himself also had been inspired, or qualified and influenced, by God's free and

^f John xvi. 13.^g 1 John ii. 27.^h John xvi. 13.

immediate agency upon him, or by some other intermediate agent between God and him, whom God immediately influenced to direct and move him when and what to speak to them. But as we never read of any such divine and qualifying influences upon him, to secure the infallibility of his influences upon them: so on the other hand, he in a sovereign despotic manner taught and ordered them by his own wisdom, and according to his own will, to speak or write the holy scriptures, as the rule of the church's faith and obedience.

If therefore he is not God, he must either never have spoken to and by the inspired penmen, the words of his own wisdom and will, what and when he pleased, as it has been shewn he did; or else, in such cases, we ought not to have regarded his words, as the absolutely unerring words of God, bound upon our consciences with the same supreme authority, as if God himself spoke them. For upon this bottom, the scripture delivered to the churches of the Old and New Testament by the prophets and apostles, were the private interpretations or suggestions of one who is not God: and this is to reduce the doctrines of the scripture to the private sentiments of a *creature*, as really as if they had been the private sentiments of those writers; only this creature is supposed to be superior to them in understanding and goodness, and so less likely to be mistaken in his apprehensions about God's mind and will on one hand, or to put a designed cheat upon us on the other. So that, according to this state of the case, the meaning of what the apostle Peter says about the divine authority of the scripture is no more than this; 'No prophesy of the scripture is of any private interpretation,' *i. e.* of any private suggestion of the prophet's own spirits, but only of the private suggestion of a superior created Spirit, *viz.* the Holy Ghost; 'For the prophesy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost,'ⁱ according as that more excellent and knowing creature willed. For the *antithesis* between the *will of man*, and the *Holy Ghost's moving the holy men of God*, plainly imports, that the *will of the Holy Ghost*, or his moving them according to his will, is opposed to the *will of man*, as the

principle and *rule* of what the holy men of God spoke in the scripture. And is not this to shock the *divine* authority of the scripture, and to resolve it into the *wisdom* and *will* of a creature, if the Holy Ghost himself is but a creature? How then can conscience rest with full satisfaction and assured confidence on his authority, *wisdom* and *veracity* in his word? Or how can our faith in that word be, strictly and properly speaking, a *divine* faith? No mere creature can be absolutely infallible; and therefore it is not the wisdom and authority of an *angel*, or of the most *exalted creature*, any more than of a man, that can warrant a *divine* faith in his testimony. Hence the apostle puts them on a level, in this consideration of them, when he says, ‘ Though we, or an angel from heaven, preach any other gospel unto you,— let him be accursed.’^a

But if the Holy Ghost is the sovereign and almighty God, then all that he has said by the holy men of God in scripture, are the sayings of God himself, in as *proper* and *immediate* a manner, as if the eternal Father had immediately spoke unto them, and moved and guided them to speak from him, what he by them has said to us. This consideration of the *divinity* of the Spirit puts a stamp of *divine* authority on his word, and absolutely secures the infallibility and veracity of it. Upon this foot there is no room for fear or hesitancy about the truth and obligation of the scripture that he indited: but we may safely receive and depend upon it, as a perfect and absolutely certain rule of faith and practice, bound upon our consciences by the undoubted authority of that God, who is truth itself, and cannot lie, and who hath a right to reveal to us, and command from us, whatever he pleases.

To say the least, it appears to me with undeniable evidence, that the divine authority of the scripture is most *effectually* secured by the Deity of the Holy Ghost. For if this is allowed, there is an end of all doubt or dispute about the truth and obligation of what he says in the scripture; but if this is denied, a door is opened for distrust and jealousy about it, and for a very free and contemptuous treatment of the sacred writings. And since these are the standard of all moral and Christian truth and goodness; of

^a Gal. i. 8.

the justness of our religious hopes and fears; of God's gracious regards to us, and of our obligations to him; and since our best and eternal interests are all embarked upon this single bottom; so that if this holds, we are safe in our venture upon it; but if this fails, we are like to be shipwrecked, and never make the port we are bound for; certainly it behoves us to take the safest course to secure a veneration of their divine authority and obligation on our consciences. And since the Godhead of the Holy Ghost is so nearly interested herein, it surely must be a point of very tender and momentous consequence.

Fifthly, This doctrine is of great importance with respect to the believer's UNION and COMMUNION with Christ, and with God in him.

That there is a noble *intimate* and *vital* union of true believers with Christ, as God-man, Mediator and Head of the church, and with God consubstantial in him, which is fundamental to all our communion with him here, and enjoyment of him in his glory hereafter, is so plainly the doctrine of the scripture, that one would think an unprejudiced mind cannot but observe it. This sacred truth is nevertheless treated with derision by some; and it being preposterous to talk of the importance of our doctrine with respect to this union, if this union itself is a nullity, I hope I shall be excused if I enlarge a little on the evidence which the scripture gives us of its *nature* and *reality*.

At one time it is called, 'Christ's dwelling in our hearts 'by faith;'^b at others, his living in us: 'I live,' says the apostle, speaking of his spiritual life, 'yet not I, but Christ 'liveth in me, and the life which I now live in the flesh, I 'live by the faith of the Son of God.'^c At other times it is called our living by Christ, as we do by the food that is incorporated with our bodies, and his dwelling in us, and our dwelling in him. 'My flesh,' says he, 'is meat indeed, 'and my blood is drink indeed. He that eateth my flesh 'and drinketh my blood, dwelleth in me, and I in him. 'As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.'^d This cannot relate to a proper *corporeal* eating and drinking

^b Eph. iii. 17.

^c Gal. ii. 20.

^d John vi. 55, 56, 57.

the *real substance* of Christ's flesh and blood; for this is detestably inhuman; and it is altogether brutish to imagine that such a *cannibal-feast* should be of any spiritual advantage to an immortal soul. Nor can it relate to eating and drinking in a corporeal manner the instituted *signs* of Christ's body and blood in the *Lord's Supper*: for this ordinance was not instituted till a year or more after Christ spoke these words: and since the institution, a bare eating the *bread* and drinking the *wine*, cannot profit to eternal life; where there is not the faith in Christ crucified, which is signified thereby: and this faith profits to eternal life, though Christ's flesh and blood have not been *sacramentally* received. For however incumbent a duty it is on true believers to partake of the Lord's Supper, in obedience to Christ's command, and as a means of nourishing them up to eternal life; yet it must be a prodigious *excess of charity* on one hand, to suppose that all the vile wretches that ever unduly received it, have found it a passport to eternal life: and it must be a censure abominably *rigid* on the other, to suppose that every serious Christian, who has true faith in the blood of Christ, is certainly damned without *sacramental* eating. It therefore cannot be *this* eating and drinking the flesh and blood of Christ, which he lays such an infinite stress upon. But Christ's *flesh* and *blood* here spoken of, is evidently Christ considered as *crucified*, together with all the life-giving virtue and *efficacy* of his death, and is of the same import with his being the *living bread*, which affords all spiritual life and nourishment to those who in a *spiritual* manner receive it. Thus Christ himself explains it, when he says, 'I am the living bread, which came down from heaven; if a man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh, which I will give for the life of the world.'^e And he as plainly interprets the *eating* of this bread to be in a *spiritual* manner by *faith*, when he says, 'I am the bread of life, he that COMETH to me, shall never hunger; and he that BELIEVETH on me shall never thirst.'^f Verily, verily, I say unto you, he that BELIEVETH on me, hath everlasting life. I am that BREAD OF LIFE.'^g Consequently then this *dwelling* of Christ in *believers*, and their *dwelling*

^e Verse 51.^f Verse 35.^g Verses 47, 48.

in him, and living by their *eating* him, must relate to that most intimate spiritual *vital union*, which they have by faith with him, in resemblance of that which our bodies have with the food that nourisheth them.

At other times he illustrateth this blessed union by that which is between his Father and himself. ‘At that day,’ says he, ‘ye shall know that I am in my Father, and you in me, and I in you.’^h And hence was his prayer that all *his* might, like one spiritual body, be united to himself, and to his Father, in some resemblance of their union with each other. ‘Neither pray I for these alone, but for them also that shall believe on me through their word; that they all may be one, as thou Father art IN ME, and I IN THEE: that they may be also one IN US.—And the glory which thou gavest me, I have given them, that they may be one, even as we are one. I IN THEM, and thou IN ME, that they may be made perfect in one.’ⁱ But because these *heavenly* things are too sublime for our understandings to conceive of as they are, and because these exalted representations carry ideas of something excellent and intimate in this union, beyond the grasp of our narrow minds; therefore it is at other times taught us in a more familiar manner, by the most excellent unions that are to be found among *earthly* things, and which we ourselves are acquainted with.

It is sometimes represented by a *vine* and its *branches*, which are *vitally* united, and live by a participation of the same sap diffusing itself through them. ‘Abide in me,’ says Christ, ‘and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the Vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.’^k And at other times it is represented by the *head* and *members* of a natural body, which are animated by the same soul, and in which the same vital spirits descend from the head to invigorate and actuate every part. Thus the apostle speaks of ‘growing up into him in all things, which is the Head, even Christ: from whom the whole

^h John xiv. 20.

ⁱ Chap. xvii. 20, 21, 22, 23.

^k John xv. 4, 5.

‘ body fitly joined together, and compacted by that which
 ‘ every joint supplieth, according to the effectual working
 ‘ in the measure of every part, maketh increase of the body,
 ‘ unto the edifying itself in love.’¹ And at another time he
 calls Christ ‘ the Head, from which all the body by joints
 ‘ and bands, having NOURISHMENT ministred, and knit
 ‘ together, increaseth with the increase of God.’^m

This vital union, in which the united things are enlivened and actuated by one and the same Spirit, or by one principle of life common to them all, is the most noble and intimate of all that we are acquainted with. An union by adhesion of parts, how close and compact soever, is not to be compared with *this*. For though the parts of massy gold, and of some precious stones, are thrust and fettered together in a much closer manner than the head and its members, or the vine and its branches; yet they have no such advantage by their union, as the members have by their union with their head, and the branches with their vine. The nature and peculiar excellence of *this* union, does not consist in the *closeness* of the position of parts, but in every part’s being *animated* by one common principle. Hence the most distant members from the head are as really united with it, and the remotest branches are as really united with the vine, as the nearest, while they are as effectually enlivened by vital influx from the head and root: but if any of the members have the numb-palsy, or any of the members die, though they still cohere with the other parts of the body or vine, yet, not partaking of the same vital influx from the head and root, as the other members and branches do, they are not properly, and in so noble and beneficial a sense, united with the head and vine, as those other members and branches are.

Now in that excellent union between Christ and believers, (which the scripture illustrates by these noblest unions in nature) the vital quickening, and actuating *Spirit*, which dwells, moves and operates in him as head of the church, and in them as the members of his mystical body, is the *Holy Ghost*. He is, as it were, the life and soul of this union betwixt Christ and them, as he influentially dwells both in him and them. Hence says the apostle, speaking

¹ Eph. iv. 15, 16.

^m Col. ii. 19.

of Christ *mystical*, in the word immediately following our text; 'As the body is ONE, and hath many members, and 'all the members of that one body, being many, are ONE BODY; so also is Christ. For by ONE SPIRIT are we all 'baptized into one body, whether we be Jews or Gentiles, 'whether we be bond or free; and have been all made to 'drink into ONE SPIRIT.'^a As all the members of the natural body are one body, they being all animated by one soul or spirit; so all the members of Christ's mystical body are one body, they being all quickened and united to one another, and to Christ their head, by that *one Spirit*, which they receive from him. This Spirit dwells principally and most eminently in Christ, filling his human nature with gifts and grace without measure. For 'God giveth not 'the Spirit by MEASURE unto him.'^b And, 'It pleased 'the Father that in him should all FULNESS dwell.'^c And this same Spirit *descends* from Christ unto his members, filling them with like gifts and grace, 'according to the 'MEASURE of the gift of Christ.'^d Accordingly he promised to *send* his Spirit, upon his departure, to *dwell* and *abide with* his disciples *for ever*;^e and *all* believers are said to 'receive of HIS fulness, grace for grace.'^f Hence as Christ was *baptized* with the Holy Ghost, he baptizeth them with the same, according to John's *record* at his baptism, 'saying, I saw the Spirit DESCENDING from heaven like a 'dove, and it abode upon him.—The same is he which 'BAPTIZETH with the Holy Ghost.'^g And by receiving this Spirit from Christ as the head, all his members are 'made to DRINK into one Spirit,' he being that *living water* which Christ gives them to *drink*.^h 'If any man 'thirst,' says he, 'let him come unto me and drink. He 'that believeth on me, as the scripture hath said, out of 'his belly shall flow rivers of LIVING WATER. But this 'spake he of the SPIRIT, which they that believe on him 'should receive.'ⁱ Accordingly, the rock from which Israel was supplied with water in the wilderness, was a type of Christ, with respect to the flowing of his *Spirit*

^a 1 Cor. xii. 12, 13.^b John iii. 34.^c Col. i. 19.^d Eph. iv. 7.^e John xiv. 16, 17. compared with Chap. xvi. 7.^f John i. 16.^g Chap. i. 32, 33.^h Chap. iv. 10.ⁱ John vii. 37, 38, 39.

from him in the virtue of his blood, as well as to the flowing of his blood in its pardoning efficacy unto us. They
 ‘ did all drink the same SPIRITUAL drink; for they drank
 ‘ of that spiritual Rock that followed them: and that ROCK
 ‘ WAS CHRIST.’^k

Still farther to shew that by this Spirit believers are most intimately and vitally united to Christ, their conjunction with Christ is called their being *one spirit* with him: ‘ He
 ‘ that is joined to the Lord, is ONE SPIRIT.’^l And that this is meant of the indwelling of one and the same spirit in Christ as the Head, and in believers as his members, appears from what the apostle says in the same context, where he calls their ‘ bodies the MEMBERS of Christ;’^m and, speaking of them under that consideration, says, ‘ What,
 ‘ know ye not that your body is the temple of the HOLY
 ‘ GHOST which is IN you?’^a If we are true *members* of Christ, vitally united to him, the Holy Ghost is *in us*, and so we are *one spirit*, or are partakers of, and quickened by one Spirit, with him. Accordingly we are told, that ‘ if
 ‘ any man have not the Spirit of Christ, he is none of his,’^b by a living union with him. Hereupon the apostle adds, ‘ If Christ be in you,’ *viz.* by his Spirit, ‘ the body is dead
 ‘ because of sin; but the Spirit is life, because of righteousness;’^c *i. e.* the body dies because of sin; for ‘ Death
 ‘ entered into the world by sin:’^d but the Spirit of Christ is a principle of life to it, to raise it again to eternal life, because of Christ’s perfect righteousness, *through* which
 ‘ grace reigns to eternal life.’^e They being in Christ as his members, justified by his righteousness, *death* hath no *sting* to them, and the *grave* no *victory* over them.^f ‘ But if the
 ‘ Spirit of him,’ saith the apostle, ‘ that raised up Jesus
 ‘ from the dead, dwell in you; he that raised up Christ from
 ‘ the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you.’^g So that head and members are quickened from the dead by one and the same Spirit, as a common principle of life to both.

From all this it abundantly appears, that this excellent

^k 1 Cor. x. 4.

^a Verse 19.

^d Chapter v. 12.

^l 1 Cor. vi. 17.

^m Rom. viii. 9.

^e Verse 21.

^g Rom. viii. 11.

^m Verse 15.

^c Verse 10.

^f 1 Cor. xv. 55.

union of Christ and believers, principally consists in their partaking of, and being influenced and actuated by the same Spirit with him: or, that it is the Holy Ghost's dwelling in the human nature of Christ, and in them, as a common-principle of spiritual life and grace to both, that makes up the most valuable part of this important union between them.

The *manner* of this union, and of the Spirit's acting from Christ upon us therein, is inconceivable to us, as the *manner* of all vital unions, and of all actings of invisible powers upon us are: but, as it is a union between Christ and *rational* creatures, whose persons remain *distinct* from his, and from each other's, we may conceive thus much of it, according to what the scripture has said about it, *viz.* That Christ by the *first* effectual communication of his Spirit to us, begets an inherent principle of spiritual life within us; and the *first* genuing acts of this principle are reflexive back again in a way of faith to Christ, as it *receives* and *trusts* in him.^h Hereby the union between him and us becomes *reciprocal*; he acting by his Spirit towards us, and we reacting by faith under the continuing influences of the same Spirit toward him. Hence he is said not only to dwell in us *by his Spirit*, but likewise *by that faith* which his Spirit begets in us, and which by the power of his Spirit abiding in us, we exert in receiving him, and in applying to him for all the farther communications we are to receive by his Spirit from him. This the apostle plainly leads our thoughts to, in his prayer to 'the Father of our Lord Jesus Christ,—That he would grant us, according to the riches of his glory, to be strengthened with might BY HIS SPIRIT in the inner man, that Christ may dwell in our hearts BY FAITH,—that we might be filled with all the fulness of God.'ⁱ

Through this union, which we have by the Holy Ghost with Christ, as Mediator and Head of the church, we have likewise a blessed union *with God* in him. For as Christ, with whom we are united, is himself God, he is essentially 'in the Father, and the Father in him:'^k And therefore, by our vital union with Christ, we have likewise a vital

^h John i. 12. and Eph. i. 12.

ⁱ Chap. iii. 14, 16, 17, 19.

^k John. xiv. 10.

union with the Father, or with God considered as the divine Being, who influenceth our hearts by the Spirit through Christ as Mediator. Hence says Christ, 'Because I live, ye shall live also. At that day ye shall know that I am IN MY FATHER, and you IN ME, and I IN YOU.—' If any man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.'^k Accordingly the apostle speaks of God's dwelling in us, and our dwelling in him. 'If we love one another, God DWELLETH IN US.—Hereby know we that we DWELL IN HIM, and he IN US, because he has given us of his Spirit.—Whosoever shall confess that Jesus is the Son of God, God DWELLETH IN HIM, and he IN GOD. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, DWELLETH IN GOD, and God IN HIM.'^l And this indwelling of God in us, is by the Holy Ghost. For we are 'an habitation of God THROUGH THE SPIRIT.'^m

Now if the Holy Ghost is not the infinite God, every where present in heaven and earth, in every true believer's heart at once, he cannot be the *uniting* Spirit between Christ the vital Head in heaven, and all his living members on earth. He cannot be in Christ and them, without a division of himself; as he must be, if he is in them at all, because he is but one *indivisible* Spirit, though he divides his gifts and graces as he pleases? Hence the apostle tells us, that as there is but *one* mystical *body*, so there is but *one* Spirit,^a to animate that body in all its *locally-distant* parts. A *finite* created spirit may indeed be easily enough a principle of life to the head, and all its members, in a *natural* body, because they are locally united by a contiguity of parts, and by nerves and muscles, arteries and veins, which are adapted to receive and convey the blood and spirits, through every part. By means of this orderly contexture of things, the soul can exert its energy for life and motion in the animal œconomy. Or if any should suppose that the soul itself is present at once in every part of the body; yet a finite soul would be sufficient for that, because it is but a

^k John xiv. 19, 20, 23.^l 1 John iv. 12, 13, 15, 16.^m Eph. ii. 22.^a Eph. iv. 4.

finite circumscribed body in which it dwells. But if any parts of the body are dissevered from the rest, or if there is a *total* obstruction in the vessels that lead to them, the soul has no farther power to influence or move them: much less can it animate, and so move or act upon any other bodies at a distance from its own. How then can the Holy Spirit, if he is not infinite, and so every where present, be a principle of life and action, and intimately dwell in Christ's human nature above, and at the same time in his members here below? How can he by his own presence operate, like a common principle, both in him and them, as they are widely scattered abroad at vast distances of place from him, and from one another, over the face of the earth? This invaluable union must be lost, so far as it depends on this Spirit, unless he is an *infinite* Spirit. And to suppose that any but *God* is so, is to confound all our notions of God and other spirits, taken from reason or revelation. For he speaks of this by way of eminence as his peculiar; 'Am I a God at hand, saith the Lord, and not a God afar off?—Do not I fill heaven and earth, saith the Lord?'^b

But if the Holy Ghost is God, all the difficulties of the case are removed: it is then very obvious, that he may be an uniting Spirit betwixt Christ and all his members. For what should hinder his being so wheresoever he pleases? If he is indeed God, filling all places, and every where present at once, it is as easy for him to operate in a special gracious manner in, and to be a quickning Spirit to *millions* of persons, at the greatest *distances* of place from one another, as to be so to any one of them. If therefore we think there is any value in our *union* with Christ, and with God in him; if that is a blessing of importance to us, as I think it is to the last degree, the Deity of the Holy Ghost, on which it depends, cannot but be so too.

The same may be said with respect to that *communion* with Christ, and with God in him, which flows from this *union* with them. Our communion with them consists in mutual transactings of a spiritual sort, wherein they graciously and evidentially communicate saving blessings to us; and we cheerfully return all love, obedience and praise to them, together with all holy confidence and delight in them.

^b Jer. xxiii. 23, 24.

This communion of the Father and Son is vouchsafed to us by the Holy Ghost, as the acting person therein between them and us; he filling us with their light, and *shedding abroad their love in our hearts*;^c and we having *access* to them, to Christ immediately, and to the Father through him, in a way of faith and love *by one Spirit*.^d Hence our communion with God is called ‘the communion of the HOLY ‘GHOST,’^e and ‘the fellowship of the SPIRIT,’^f as well as ‘fellowship with the Father, and with his Son Jesus ‘Christ,’^g because it is by the Holy Ghost that we have all the sweet and holy fellowship, which they graciously condescend to allow us to have with themselves. But more of this will fall in with some things that are farther to be offered.

Obj. In the mean while it may not be amiss to obviate an *objection* against the *importance* of the doctrine of the Holy Ghost’s Godhead, as if we might be safely ignorant of that doctrine; and that is, That the apostle Paul found some of John’s disciples who *believed*, and yet ‘had not ‘so much as heard whether there be any Holy Ghost.’^h
Ans. In answer to this it may be said, That persons might be more safely ignorant of some things then than now, because there was not so clear a revelation of them then, as there is now. However, it is extremely evident, that the *Holy Ghost* in this place signifies not the *person*, but the extraordinary *gifts and operations* of the Holy Ghost, particularly as a *Spirit of prophecy*. This appears from the apostle’s question in the former part of the verse; ‘Have ye received ‘the Holy Ghost?’ compared with the manner in which they afterwards received him, verse 6. ‘The Holy Ghost ‘came on them, and they spake with tongues, and prophesied.’ The Spirit of prophecy had departed from Israel for several hundred years; the want of this was one of the five things, say some; six, say others, with respect to which the Jews complained that the glory of the second temple was less than that of the first. For though there was something of the Spirit of prophecy left in the prophets Haggai, Zechariah, and Malachi, who lived after the second temple was built; yet on their death, which (say the Rabbins)

^c Rom. v. 5.^d Eph. ii. 18.^e 2 Cor. xiii. 14.^f Phil. ii. 1.^g 1 John i. 3.^h Acts xix. 2.

happened all in one year, the prophetic Spirit wholly ceased from among them.* Now these disciples having been abroad at great distances from Jerusalem, had not heard of the return of the Spirit, as a Spirit of prophecy, inspiring holy men again. But as the Spirit was frequently spoken of in the Old Testament, and as the loss of the gift of prophecy from this Spirit, was a common lamentation among the people, it is not supposable that those disciples, who were Jews, could be ignorant that there was such a person.

* See Prideaux Connections, Part I. page 159.

S E R M O N X.

I COR. xii. 11.

BUT ALL THESE WORKETH THAT ONE AND THE
SELF-SAME SPIRIT, DIVIDING TO EVERY MAN SE-
VERALLY AS HE WILL.

I Have *two* or *three* things still farther to propose unto
consideration, relating to the IMPORTANCE of the
doctrine of the Holy Ghost's Godhead. Therefore,

Sixthly, It is of great importance with respect to our
WORSHIP. And this may be considered, (1.) With re-
gard to its object; and, (2.) With regard to the glory and
efficacy of its ordinances.

1. If the Holy Ghost is not God, there is a very great
alteration made in the OBJECT of our worship; and the
church of God in all ages has been guilty of idolatrous
mistakes about it.

How very *different* is the object of our worship, if we
consider it as one divine Being, inclusive of Father, Son,
and Holy Ghost, to what it is, if we exclude the Son and
Spirit, and confine it only to the Father; or if we exclude
the Spirit, and confine it to the Father and Son? They who
pay divine honour to God, under these very different ap-
prehensions of him, worship a very *different* God: and if
the object of one sort of these worshippers is the true God,
the object of the other must be a false God; or at best, the
true God under such a false notion of him, as either com-
pounds, or divides him, and so in great measure ungodly
him. Either one of these sorts worship *one*, if not *two*,

persons for God, who by nature are not so; or the other sort exclude *one*, if not *two*, persons from their worship, who really are the same God in nature with the Father, and ought to have divine homage paid to them as such. If the Holy Ghost is God, we ought most certainly to worship him, and are guilty of irreligion and *atheism*, with respect to him, in not doing so. And if he is not God, we certainly ought not to worship him, and are guilty of *idolatry* in offering it to him. What a vast alteration then doth the admitting or denying the Holy Ghost to be God, apparently make in the *object* of our worship.

That the Son and Spirit have been worshipped as God, together with the Father, in all ages of the Christian church from the beginning down to this day, has been often maintained by proper evidence, from the best ancient writers of *Ecclesiastical* affairs; and is allowed to be fact, with respect to most of those ages, even by those who pretend the fact was otherwise in the two or three first *centuries*. The proof of this point against *those* pretences, is fallen into very good hands; and till what they have quoted from Justin Martyr, Clemens Alexandrinus, and others, is fairly disproved, I shall beg leave to suppose it to be true, with respect to those, as well as after ages. If therefore the Holy Ghost is not God, what have we and the churches of Christ in all ages been doing, in paying divine honour to that Deity, which includes Father, Son, and Holy Ghost? And how melancholy is the thought, that God's people should be generally left to the *folly* and *impiety* of worshipping the Son and Spirit as God, if the Father *only* is the true God? On this supposition, all their worship has been *mockery* and *delusion*, an *affront* to God, and a *cheat* upon themselves; and the *inscription*, TO THE UNKNOWN GOD,^a which was found on an altar at Athens, must be written on the *devotions* of the Christian church, as well as of the Heathen world.

But can it be thought, that after the true God has been so plainly declared, as he has been in the scripture, the church should nevertheless live in such superstition, ignorance and idolatry, as to worship an *unknown* God still, or to worship such for God, who *by nature* are not God,^b

^a Acts xvii. 23.

^b Gal. iv. 8.

which was the very idolatry of the Heathen? Can we imagine that that gospel, which was spread among the Gentiles to banish their *polytheism* out of the world, and to bring them to know and *serve the living and true God*,^c should be framed at such a rate by the only wise God, who is jealous of his glory, as to lead his people, learned and unlearned, through all succeeding generations, into an idolatrous worship of such for God, as are not by nature God? Can we suppose that God should never once caution them against this instance of it; but should countenance them with his gracious presence, even while they live in the constant practice of such a flagrant sin? Or can we think so very dishonourably of the *Holy Ghost* as to suppose, that the church should be brought by *his* conduct and influence to pay divine worship to himself, and that *most* of all, when they are *most remarkably* under his influence, and yet that he really is not the God to whom it is due? These are all suppositions so foully reflecting on, and injurious to the *only true Jehovah*, to the *person* and *office* of the Holy Ghost, to the *glorious gospel of the blessed God*,^d and to the *generation of his children*;^e suppositions so contrary to the faithfulness, care and love of Christ to the church, so contrary to the integrity and goodness of the Holy Spirit, and so contrary to the many exceeding great and precious promises of the gospel, in reference to the church's preservation and guidance in things of the greatest moment, that nothing short of the clearest demonstration should make us give them the least entertainment.

But if the Holy Ghost is God, all these shocking suppositions are at once removed: and it will then appear, that the care and kindness of God to his church, has kept it from setting up any other god besides himself; that the gospel has answered its designed end, in *turning* us to the *only living and true God*; that the blessed Spirit has acted the part of the *Spirit of truth*, in leading the church to worship himself, together with the Father and Son, as the one God of whom that gospel is the revelation to us, and that 'God is in the generation of the righteous.'^f Upon this foot only we are safe, and may be at rest in ourselves, with respect to the adorable object whom we worship.

^c 1 Theff. i. 9. and Acts xiv. 15.

^d 1 Tim. i. 11.

^e Psal. lxxiii. 15.

^f Psal. xiv. 15.

2. If the Holy Ghost is not God, we lose the EFFICACY AND GLORY of the ORDINANCES of gospel-worship.

All ordinances of worship are appointed of God, not only for his honour in the world, but likewise as the means of grace, for vouchsafements of his special presence to his people, that in them they may commune with him, and enjoy him here, till he shall take them up to the nearest communion with him, and fullest enjoyments of him, in his glory hereafter. This presence of God with them is by his Spirit: and the presence of that Spirit is the presence of God himself. Thus his people always esteem it; as such they long and pray for it; as such they value it, when they are favoured with it; as such they lament the loss of it, when it withdraws from them; and as such Christ represented it, when he spoke of his *Spirit's dwelling* in his disciples, and thereupon added, that his Father and himself would *make their abode*^a with them. When the Spirit is present with us, the Father and Son being the same God with him, are present with us too. Though one of those divine persons may more immediately operate in an ordinance than another, and the blessed Spirit is usually represented as doing so; yet their *nature* or essence being the *same*, they cannot be divided or separated in presence or operation. Hence, when we are called the temple of God in whom he dwells, the apostle interprets it by his Spirit's dwelling in us, which intimates that the Spirit's dwelling is God's own dwelling in us. 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?'^b Accordingly believers are called the 'temple of the Holy Ghost,'^c as well as of *God*. They are also said to be the 'habitation of God through, or by, the Spirit';^d and this is called God's own 'dwelling among them.'^e

But if the Holy Ghost is not God, his dwelling in the church, and filling the ordinances of it with his presence, could not be the presence of God himself. The *ordinances* themselves might as well be called *God's presence*, because they are his appointments, and the means of enjoying him; his *ministers* might as well be called *God's presence*, because

^a John xiv. 16, 17, 23.

^b 1 Cor. iii. 16.

^c Chap. vi. 19.

^d Eph. ii. 22.

^e 2 Cor. vi. 16.

he has sent them, and promised to be present with them in their holy ministrations, as the *Holy Spirit's presence* is called *God's presence*, if he is not God, but only a creature, whom God sends, with whom he is present, and through or by whom he conveys his grace to us, and communes with us. At this rate of thinking there are no transactions between God himself and our hearts, in any ordinances of worship; there is no special presence of God himself with his people in *them*: but he himself is still a *God afar off*, as to his *own* gracious workings upon us; only he sends a creature to fill his ordinances, and his peoples hearts by means of them, with all the power and efficacy that is felt or enjoyed in them.

If God himself is not specially present by his gracious operations among his people, the glory of *New Testament worship* falls vastly short of that of the *Old*. For it was the great *Jehovah* of Israel himself that was remarkably present, and appeared in his *own* displays of glory among them. It was he that by his *own* operation filled the *tabernacle* and *temple* with his glory,^a and thereby shewed *himself* to be graciously present there. And he condescended in a gracious manner to 'meet with,—and dwell among the 'children of Israel.'^b But if the Spirit is not God, and God is now specially present with his church in their worship only as his Spirit is so, we have lost the glory of our worship; and the *gospel administration* is not so excellent above the *Old Testament administration*, as the apostle represents it, when he says, That 'even that which was made 'glorious, had no glory in this respect, by reason of the 'glory that excelleth.'^c For what is the presence of the most glorious *creature* among us, to the grand appearances and graciously operating presence of the glorious *Jehovah* himself? Or what are manifestations made by the most exalted *minister*, to be compared with those of the infinitely blessed *God* himself? But if the Spirit is God, then his dwelling by special relation, and gracious operation among his people, is God's *own* peculiar abode among them, according to his promise in the New Testament, answering to that which he made of his dwelling among his people

^a Exod. xl. 34, 35. and 1 Kings viii. 10, 11.

^b Exod. xxix. 43, 45.

^c 2 Cor. iii. 10.

in the Old, saying, ‘ I will dwell in them, and walk in them, and I will be their God, and they shall be my people.’^d And as this Spirit, who is God, is more eminently present in a way of internal operation on believers hearts in gospel-administrations, than he was in Old Testament ordinances, the glory of our worship is proportionably greater than that of the Old Testament. And this glory rises in proportion to the degrees of the Spirit’s presence with us. Hence the apostle, speaking of New Testament worship, says, ‘ Be not drunk with wine, wherein is excess; but be filled with the Spirit.’^e

If there is no communion between God *himself* and our souls, in his worship; no impress of his *own* immediate authority on our consciences; no intimations from *himself* of his love and favour in Christ to us; no effectual workings of his *own* power upon our hearts, all the apprehensions his people have had of that sort, have been delusive imaginations, and all their actings of faith and love to him, and desire after him, which they have been directed and influenced unto by those apprehensions, have been founded upon *enthusiasm*. And yet such *enthusiasts* they have always been, and cannot but desire still more and more to be, let others call them by what odious names, they please. Should we separate this gracious presence of God himself from his worship, how low would this sink the glory of it? And how sensibly would it abate that holy *awe* and *reverence* on one hand, and that *admiration*, *love* and *praise* on the other, which we pay as to God himself, working on our hearts therein?

Our communion with God in ordinances here, is a *prelibation* and *earnest* of what we are to have with him in *heaven* hereafter. The *nature* of the enjoyment is the *same*, though the manner of it is very different. Hence says the Psalmist, ‘ Whom have I in heaven but THEE, and there is none upon earth that I desire besides THEE. My flesh and my heart faileth; but GOD is the strength of my heart, and my portion for ever.’^f Surely it is God himself that is to be enjoyed in heaven; it is he that makes up the full felicities of that glorious state; and *his* presence in his ordinances here, is a sort of heaven begun upon earth;

^d 1 Cor. vi. 16.

^e Eph. v. 18.

^f Psal. lxxiii. 25, 26.

and therefore the Psalmist adds, 'It is good for me to
'DRAW NEAR TO GOD.'^g Accordingly David vents his
pressing desires after communion with God himself in his
worship, when he says, 'As the hart panteth after the
'water-brooks, so panteth my soul after THEE, O God.
'My soul thirsteth for GOD, for the living God: when
'shall I come and appear before God?'^h

This is the common language of truly gracious souls:
It is God himself that they thirst after an enjoyment of in
his worship; and nothing short of himself can satisfy them.
They value his ordinances, as they are divine appointments
for his glory and their soul's advantage. But it is his own
presence, which they reckon the crown and glory of all
ordinances; for it is only in the enjoyment of him, that
they are enabled to glorify him, or to profit in his ways.
They do not take up their rest in the presence of any be-
ing that is not God, or of any *minister, messenger, or servant*
of God, under whatever character he is sent forth from
him. But they are fully satisfied with the presence of the
Holy Ghost, because they take that to be the presence of
God himself. They receive him under the character of that
Spirit of God, who is one in being with the Father and
Son, and cannot be separated from them; and therefore
they reckon that, whenever he comes to commune with
their hearts in the appointed ordinances of worship, the
Father and Son are likewise present together with him,
and that they have communion with them all. They ex-
pect all the efficacy of ordinances most immediately from
the Holy Ghost; they look for him to enable them to pray
spiritually, to hear *profitably*, and to use the seals of the
covenant *fiducially*. But the original ground of all their
expectations of this kind, is the *Deity* of the Holy Ghost,
as he is that person in the Godhead, who most immediately
exerts its gracious energy to make the administrations of
gospel ordinances effectual to them. The gospel is called
the *glorious ministration of the Spirit*,ⁱ which *Spirit giveth life*.
And as it comes to us 'in demonstration of the Spirit,'^k
so, and so only, it comes with *power*: but this power of the
Spirit, with which it comes, is in the next words called the

^g Psal. lxxii. 28.

^h Psal. xlii. 1, 2.

ⁱ 1 Cor. iii. 6, 8.

^k 1 Cor. ii. 4.

power of God: 'That your faith should not stand in the 'wisdom of men, but in the power of God.' And at another time it is called 'the power of God to salvation, 'to every one that believes.'^m Yea, the apostle, speaking of gospel-ministrations, assures us that all the increase of spiritual fruits produced thereby, is wholly of God, as the only efficient cause of it. 'Who then is Paul, or who is 'Apollo, but ministers by whom ye believed, even as the 'Lord gave to every man? I have planted, Apollo watered; 'but God gave the increase. So then neither is he that 'planteth any thing, neither he that watereth; but God 'that giveth the increase.'^a And therefore, when the power of the Holy Ghost is felt in the ordinances of worship, to an increase of converts, or of light and grace in them who are converted, the soul that feels it, reckons the blessed effect is wrought by the Spirit; not as a creature, but as God; 'It falling down, will worship God, and report that God is among' that people 'of a truth.'^b

If the Holy Ghost is God, there is no doubt but he can fill all ordinances with a glory, and can commune with our hearts to the most valuable purposes, wherever we are attending on them; and his presence with us therein may, in the properest sense, be called the presence of God himself with us. And O what an honour is this to dust and ashes, that *God himself will indeed dwell on earth*^c among them! But if the Spirit is not God, his people in vain expect that his presence can be with them in their several assemblings together, and in their private retirements at numberless different places for religious worship. And if they had his presence, yet, in case he is not God, they would but amuse themselves with pleasant dreams, if they should take that to be the presence of God himself. And if the presence of the Spirit is not God's own presence with them, they must never expect to have God's own gracious presence in his worship at all, because his graciously operating presence with his people is no otherwise than by his Spirit, as he moves upon their hearts. What a vast alteration must this different state of the case make in the *glory, efficacy and delight* of gospel-ordinances?

ⁱ 1 Cor. ii. 5.

^m Rom. i. 16.

^a 1 Cor. iii. 5, 6, 7.

^b 1 Cor. xiv. 25.

^c 1 Kings viii. 27.

When God was displeased with Israel for their idolatry in worshipping the *golden calf*, he refused to go up with them to the land of Canaan by his own glorious appearances among them; but instead of that, he told them he would send an angel, evidently meaning a created angel, to go before them. ‘I,’ says Jehovah, ‘will send an angel before thee,—unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiff-necked people, lest I consume thee in the way. And when the people heard these evil tidings, they mourned.’^d Stiff-necked as they were, they could not be satisfied with the presence of a created angel instead of God’s own presence with them. This, together with other things that were spoken against them, was a just cause of their mourning: and Moses was so sensibly touched and affected with this part of the *evil tidings*, that he could not rest without earnestly interceding with the Lord to reverse it. ‘And Moses said unto the Lord, See, thou sayest unto me, bring up this people, and thou hast not let me know whom thou wilt send with me.—If THY PRESENCE go not with me, carry us not up hence.’^e Such sort of melancholy tidings God’s people would take them to be, if they were to be told from God, that he himself would withdraw from them in his ordinances of worship, but yet would send a most excellent spirit, whom he had created on purpose to be with them in his own stead. O how would they severally ‘from that time cry unto him, My Father, thou art the guide of my youth?’^f Let me have thine own blessed presence, though I have none but thine. That *alone* is sufficient to satisfy me; but without that, all the creatures which thou hast made cannot content me. As the presence of no creature, how excellent soever, could satisfy Moses; so the presence of the Holy Spirit would not satisfy true believers, if they really thought that he is not *God*, and that they should have no other special presence of God with them, than what consists in the presence of that Spirit. Surely then the doctrine of the Godhead of the Holy Ghost must be of great importance on this account.

^d Exod. xxxiii. 2, 3, 4.^e Verses 12, 15.^f Jer. iii. 4.

Seventhly, This doctrine is of great importance with respect to the POWER OF GODLINESS, or to all true spiritual religion in heart and life.

All true religion begins in the heart, and from thence spreads and diffuseth itself through the whole life and conversation. Outward pretences to it, how specious soever they may appear, are little worth, unless they proceed from truly spiritual and gracious principles within. It is 'the hidden man of the heart—which is in the sight of God of great price.'^g And, 'as a man thinks in his heart, so is he.'^h Hence what Christ says with respect to doctrines, is likewise applicable unto practice. 'Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit.'ⁱ And, 'Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.'^k The *mind* must be in some measure *enlightened in the knowledge of Christ*.^l to understand the way of peace, comfort and holiness by him; for 'that the soul be without knowledge, it is not good,'^m or, as it might be rendered, 'without knowledge the soul is not good.' Accordingly the saving work of God's grace upon us begins in *opening the eyes* of our minds, *and turning us from darkness to light*.ⁿ The *heart* must also be brought over to what we know, so as to *approve* of it, and to *chuse* to act according to it. 'And this,' says the apostle, 'I pray that your love may abound yet more and more in knowledge, and in all judgment, that ye may approve things that are excellent, that ye may be sincere, and without offence, till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.'^o *Faith working by love*, must be the *principle* of all our holiness and obedience: 'For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.'^p The *glory of God* must be our highest *end* in it: 'Whether ye eat or drink, or whatever ye do, do all to the glory of God.'^q The *power* by which

^g 1 Pet. iii. 4.

^h Prov. xxiii. 7.

ⁱ Matth. xii. 33.

^k Matth. vii. 16, 17.

^l Eph. i. 17, 18.

^m Prov. xix. 2.

ⁿ Acts xxvi. 18.

^o Phil. i. 9, 10, 11.

^p Gal. v. 6.

^q 1 Cor. x. 31.

we perform all holy duties, must be derived from Christ, by virtue of our *union* with him, 'without whom we can 'do nothing'^c in a spiritual manner; and the *acceptableness* of the performance must be looked for only in Christ: 'To 'whom coming as to a living stone, disallowed indeed of 'men, but chosen of God, and precious, ye also as lively 'stones are built up a spiritual house, an holy priesthood, 'to offer up spiritual sacrifices, acceptable to God by Jesus 'Christ.'^f And the *rule* of all this is the *written word* of God, to which all notions and practices, that concern our living to God, must be reduced, as to their proper standard. 'To the law, and to the testimony; if they speak not according to this word, it is because there is no light in 'them.'^g This is the plain account that the scripture gives of true holiness and obedience. This is real practical and spiritual religion; and the more we abound in observances of these things, the more the power of godliness prevails in heart and life.

The whole of this work is begun and carried on in us by the *Holy Ghost*, by his special agency in us, and effectual influences upon us. Whatever of this sort is found in any of us, or truly practised by us, is the *fruit of the Spirit*, as the apostle represents in many instances of it. 'The fruit 'of the Spirit is love, joy, peace, long-suffering, gentleness, 'goodness, faith, meekness, temperance.'^a And, the fruit 'of the Spirit is in all goodness, and righteousness, and 'truth.'^b Accordingly the whole of a Christian's life and walk in holiness before God, is called a 'living and walking in the Spirit.'^c And it is made the description of the life of true believers, that 'they mind' or favour 'the 'things of the Spirit; and walk not after the flesh, but after 'the Spirit,'^d or according to his dictates to them, and influences upon them.

But if the Holy Ghost is not *God*, how can he be every where present thus to dictate to, and influence the hearts of believers, *in all places* at one and the same time, since none but God is omnipresent? If he is not God, how can he *know* our hearts, and find out all the deceitfulness of

^c John xv. 5.^f 1 Peter ii. 4, 5.^g Isa. viii. 20.^a Gal. v. 22, 23.^b Eph. v. 9.^c Gal. v. 25.^d Rom. viii. 4, 5.

them, that he may set them to rights, and influence them unto spiritual and holy exercises, since God ‘only knows ‘the hearts of the children of men,’^e and since none but he can *search* out their *deceitfulness*, and deal with them, either in a way of mercy or judgment, ‘according to their ‘works?’^f Hence David appealed to God, as the only omniscient Being, to *search his heart*, in order to cure the evil of it, and to ‘lead him in the way everlasting.’^g If the Holy Ghost is not God, how can he master all the *difficulties* that lie in the way of his work, and carry it on to victory and triumph, in defiance of all the strong and united opposition of the world, the flesh, and the devil, that lies against it? A little observation of our own *experience*, and of the *scripture-account* of the manifold difficulties that must be overcome before our hearts can be effectually brought over to God, and thoroughly engaged to live a right unto him, may convince us that, unless the Spirit is *God*, this work must needs miscarry in his hands, as it depends on him.

Such is the *sinful darkness* and *error* of our minds, their ignorance of spiritual things, their gross mistakes about them, and proud reasonings against them, that none but the infinite God himself can fill us with saving light, and silence all our cavils. Accordingly the apostle speaks of it as his peculiar work, when he says, ‘God who commanded the light to shine out of darkness, hath shined in ‘our hearts, to give the light of the knowledge of the glory ‘of God in the face of Jesus Christ.’^h And, ‘The weapons of our warfare are mighty THROUGH GOD to the ‘pulling down of strong holds; casting down imaginations, ‘and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought ‘to the obedience of Christ.’ⁱ Such is our natural *infidelity* with respect to all that God says in his word, especially concerning the way of life and salvation *alone* by Jesus Christ, and such is our *inability* to believe to the saving of our souls, that nothing less than the revealing God’s own almighty arm, can work up our hearts to an effectual faith in the Lord Jesus. Hence says the prophet, ‘Who hath

^e 1 Kings viii. 39.^f Jer. xvii. 9, 10.^g Psal. cxxix. 23, 24.^h 2 Cor. iv. 6.ⁱ Chap. x. 4, 5.

‘believed our report? And to whom is the arm of the Lord revealed?’^k And, ‘No man can come to me,’ says Christ, ‘except the Father, which hath sent me, draw him.’^l Such is our *enmity* and *rebellion* of heart against God and godliness, that none but God himself can subdue them, and make them thoroughly willing to yield to him. ‘Thy people shall be willing in the day of **THY POWER**.’^m Such is the natural *madness* of our hearts in the way of sin, so desperately *set in us* to do evil, so *confirmed* in the love and practice of it by long continued custom, and so *stiff-necked, stubborn, and hardened*, are they against the fear of God, in defiance of all his methods of mercy and judgment towards us, that none but God can tame and turn them to himself. Ephraim’s sad experience of this, made him apply to God alone for a recovery, as one sensible that none but he could do it. ‘I have surely heard Ephraim be-
 ‘moaning himself thus; thou hast chastised me, and I was
 ‘chastised, as a bullock unaccustomed to the yoke: turn
 ‘**THOU** me, and I shall be turned; for thou art the Lord
 ‘my God.’^a Such is the *disorder of our affections*; their *selfishness* and *carnality*; their *addictedness* to things of flesh and sense; their insatiable appetites and *eager pursuits* after them, that none but *God* himself can turn their bias; make us ready to deny ourselves; and, when the circumstances of things require it, to forsake all and follow him. ‘With men this is impossible, but not with God; for with
 ‘God all things are possible,’^b as Christ argued with respect to this very work. Such are the *snares* and *allurements* of this present evil *world*, to intangle our minds, hearts, and affections, to feed our sensual and irregular appetites, to bribe us into the way of sin by its deceitful flattering pleasures, and to imbolden us therein by its numerous examples of the wicked, who prosper in their way; and such is the *artifice, power, and vigilance* of the *devil*, to play the world upon our passions, in all its terrors on one hand, and delusive charms on the other, to blind our minds, strengthen our prejudices against God and his ways, and to blow up our corruptions; that nothing less than the power of *God* himself can disintangle us from all these snares, and burst

^k Isa. liii. 1.^l John vi. 44.^m Psal. cx. 3.^a Jer. xxxi. 18.^b Mark x. 27.

these cords asunder, by which the strong man armed, as well as our own perverse and sensual hearts, bind us down in the ways of sin. Hence the apostle speaks of it as the work of God himself to 'deliver us from the POWER of 'darkness, and translate us into the kingdom of his dear 'Son.'^c

Now since all this work requires omnipotence to effect it, and since (as appears from this and some preceding discourses) that omnipotence is never applied for this purpose, unless the Holy Ghost exerts it, I do not see how we can expect it from him, and consequently how we can expect it at all, if he is not *God*. For how can he put forth the almighty power of God upon us, unless he is himself God? How can he speak in the majesty and authority of God to our hearts and consciences, and make them melt, and tremble, and fall down in subjection before him? How can he do that in us effectually in a moment, which no arguments taken from God's *love* or *wrath*, *heaven* or *hell*, *duty* or *interest*, though frequently urged with the utmost *skill* and *pathos*, could ever make any thing of before; yea, and which neither the closest *consideration* we could bring our minds to on one hand, nor the most moving *expostulations* of one sent from the dead, on the other, could ever work within us? For 'if we hear not Moses and the prophets, 'neither will we be persuaded, though one rose from the 'dead.'^d Surely if the blessed Spirit is not God, we in vain expect such god-like operations from him to make us *Israelites indeed*, and to advance true spiritual religion in our hearts and lives. As far as I see, we must either say, that such divine and effectual operations are not to be expected from him, or else that he is *God*. To say such operations are not to be expected from him, is in effect to say they are not to be expected at all, since (as has been shewn) if we are partakers of them, he is their proper and most immediate author. And to say they are not to be expected at all, is to contradict the *current* of scripture, to *take off* our dependence on God, to turn our prayers into a *mockery* of him, and to take up with a religion that will bring no honour to God, or advantage to our own souls. If therefore we deny that the Holy Ghost is God, we must set our

^c Col. i. 13.^d Luke xvi. 31.

wits on work either to deny, or to explain away the proper meaning of all the texts on which our expectations of *divine* influence are founded, and must drudge on in religion without any hopes of effectual assistance; or else must wholly abandon all attempts of being truly spiritual and holy, according to gospel-principles, in the practice of it.

But if the Holy Ghost is God, he can easily rule, influence, and make impressions upon our hearts, as he pleases; for he is *omniscient*, *omnipresent*, and *omnipotent*, as God, and so every way *sufficient* for this work, how great soever the difficulties and opposition may be that lie against it. This lofty apprehension of him frees our minds from all perplexity in ascribing it unto him; and imboldens a holy confidence, that our dependences on him, and expectations from him, are not in vain, while we look for his divine operations to promote the power of godliness in us, according to the promises. Hereby we may be fully assured, that there is an *all-sufficiency* in his gracious agency to keep religion pure and lively *within*, and to enable us to display its beauties *without*, in all manner of holy conversation and godliness. Hence,

Eightly, This doctrine is of great importance with respect to the HAPPY ISSUES of all our religion, unto our present comfort, and eternal blessedness.

This evidently follows from several of the foregoing particulars. For if the Godhead of the Holy Ghost is of great importance with respect to the *divine authority of the scripture*, with respect to our *union and communion* with Christ, and with God in him, with respect to the *object* of worship, and *efficacy* of its ordinances, and with respect to all *true spiritual religion* in heart and life, it cannot but be of the like importance with respect to our present *comfort* in the ways of God, to our *perseverance* therein, and to the *final* blessed issues of our walking in them. The religion that stands on *spoken* foundations, that leaves us at a *distance* and estrangement from God in Christ, that is *idolatrous* in its object, *weak* and *ineffectual* in its ordinances, destitute of *inward* gracious principles of special faith and love, and *not exemplified* in acts of gospel obedience in our lives and conversation, can never withstand the force of temptation, afford true solid peace in the profession of it, nor have any comfortable issues in the day of death or judgment. This

is not the religion of the gospel; this is not the religion that comes from God, or will be owned and accepted of him; nor is it a religion that an awakened conscience can rest satisfied with; and therefore not a religion that will savingly profit us.

And yet if the Holy Ghost is not God, this, as far as I see, is all the religion we can hope to attain to. And this is indeed all that many aim at, who deny the Deity of the blessed Spirit, and thereupon look on his operations as useless, and treat all notions of them with derision. But there is surely too much reason to fear, that to deny the Deity and divine operations of the Spirit, with profane banter and revilings of both, is to *do despite to the Spirit of grace*. And this the apostle speaks of as a sin that exposes a person to the severest vengeance of God: ‘He that despised ‘Moses’s law, died without mercy.—Of how much sorer ‘punishment, suppose ye, shall he be thought worthy, ‘who hath trodden under foot the Son of God,—and hath ‘done DESPITE TO THE SPIRIT OF GRACE? For we ‘know him that hath said, vengeance belongeth unto me; ‘I will recompence, saith the Lord.’^c It well deserves the serious consideration both of the *sportful* and *malignant* reproachers of the Holy Spirit’s divine *person* and *grace*, how far they are in danger of contracting the guilt of this incensing sin. And it most of all concerns those to make solemn reflexions of this sort, who have formerly had some convincing *enlightenings* and *impressions* from the blessed Spirit; and now dare venture to ridicule both *him* and *them*, as if he had no hand in them, and as if that religion was best that has least of them. May I live and die with those who have more honourable thoughts of the *Holy Ghost*, and of *his work*; who have more grand and Christian sentiments of the religion which he animates, and who know by happy experience, that there is something more vital and excellent in it, than natural principles, improved by an objective revelation of the nature and will of God, can ever carry us unto.

If the Holy Ghost is not God, it is inconceivable that he should *teach, strengthen, comfort, sanctify, preserve, and lead us safe* to heaven. And if we *do not believe* him to be God,

^c Heb. x. 28, 29, 30.

we cannot assuredly depend on his effectual assistance for those purposes: nor can we comfortably expect that he should afford it us, while we put such an infinite affront upon him, as to run down his Deity.

But if he is God, he is able to be present with us, to guide and influence our hearts in a way of faith, love, repentance, joy, and new obedience, and to preserve us in that way till we ‘receive the end of our faith, even the ‘salvation of our souls.’^f If he is God, nothing can be too hard for him to do, and nothing too great for believers to hope for from him. No corruptions can be too strong for him to subdue; no temptations too artful or violent for him to defeat; no dangers too great for him to avert; and no blessings too big for him to bestow. If he as God takes the care of us, all things must be safe in his hands; and if he as God dwells within us, by special relation and gracious operation, he will secure us from utter desolation and apostasy, and ‘lead us to the land of uprightness.’^g

Thus we have seen something of the *importance*, as well as *truth*, of the doctrine of the Holy Spirit’s Godhead.

A P P L I C A T I O N.

Use I. Is the Godhead of the Holy Ghost of great importance with respect to the life and power of religion? Then let us be humbled under a sense of our OWN INSUFFICIENCY for it.

If none but God himself, no power short of that which is properly *almighty* and *divine*, can savingly enlighten our minds, subdue our wills, change our affections, turn our hearts to God, or enable us to believe, to the comfort and salvation of our souls, and to love and live to God in a course of holy obedience, How low are we sunk by sin? How desperately are we enfeebled, corrupted and depraved by it? And how utterly insufficient are we to recover ourselves, or to do any thing spiritually good of ourselves? The necessity of God’s own power to recover us, plainly speaks all this. Hence the scripture abounds with representations of all mankind in their fallen unrenewed state,

^f 1 Pet. i. 9.

^g Psal. cxliii. 10.

as incapable of *knowing* aright, or *receiving the things of God*,^a by the force of their natural understandings; as without *strength*;^b as having *stony* and unyielding hearts;^c as *enemies* to God,^d and *enmity* itself against him, insomuch that while they continue unrenewed, they *cannot be subject to God's law*;^e as *filthy* and *corrupt*,^f *stubborn* and *rebellious*,^g whose 'hearts are fully set in them to do evil,'^h and 'every 'imagination of the thoughts of whose hearts are only evil 'continually';ⁱ and at other times they are represented as *spiritually dead*,^k or *dead in trespasses and sins*.^l Many such expressions of the condition of man by nature, run through the scripture. And how can persons in such deplorable circumstances of moral *weakness* and *indisposition* for, and *resistance* against all that is spiritual, raise themselves to the life of God, or act after a spiritual manner, till they receive new principles of life from him? If no creature, however excellent, can possibly do this for them, it is not to be supposed that, in their forlorn, enfeebled, enslaved, and depraved state of nature, any of them can do it for themselves.

The thoughts of this lamentable state into which we are fallen, that it is so wretched, captivated, and miserable, that none but God himself can help and recover us, should fill us with *abhorings of ourselves in dust and ashes*,^a should *hide all pride* from our eyes,^b make us wholly dissident of ourselves, lay us prostrate at God's foot, and excite us to an earnest importunity with him, for all the *promised* grace of the new covenant, first to renew us by *taking away the heart of stone, and giving an heart of flesh*; and then to *cause us to walk in his statutes*, by his Spirit, which he *puts within us*.^c

Obj. It may be objected, That if man is altogether *insufficient* to recover himself to the life of God, all God's *calls, invitations, exhortations, commands, and threatenings*, in the word and ministry, and all the sinner's own *endeavours*, to believe and turn to him, are thereby rendered uselefs.

^a 1 Cor. ii. 14.^b Rom. v. 6.^c Zech. vii. 12.^d Col. i. 21.^e Rom. viii. 7.^f Psal. xiv. 1, 3.^g Psal. lxxviii. 8.^h Eccl. viii. 11.ⁱ Gen. vi. 5.^k Matth. viii. 22.^l Eph. ii. 1.^a Job xlii. 6.^b Job xxxiii. 17.^c Ezek. xxxvi. 26, 27.

Answ. In answer to this it may be proper to suggest the following things:

1. Though man is insufficient in his fallen state to do any thing EFFECTUALLY to renew himself; yet, as he is a RATIONAL creature, he is capable of using the means of grace, of exercising his reasonable powers about them, and of performing all the external acts and duties of religion, which belong to those means.

He can *read* the scriptures, and *search* after the meaning of them. He can *go* to the public worship, and attend on the preaching of the gospel of salvation. He can *understand* the grammatical meaning of scripture propositions, and so distinguish truth from error. He can *consider* the importance of what he hears or reads, and the suitableness of it to his own case, together with his own personal concernment therein. He can *compare* his own state and condition with the word of God, and *labour* to affect his own heart with a sense of the *sin* and *danger* into which he may find, by that word, he is sunk; of the rich *grace* and *promises* of the gospel, which are set before him for his relief; and of the *worth* and *necessity* of that grace to renew him. And he can *beg* of God, that of his own free grace in Christ, he would make an effectual change upon his heart. Many unregenerate persons have, by common assistances, done all these. And as these are the means by which God usually works, and in the use of which his word encourages us to hope that he will be found, it is a most criminal and inexcusable negligence in any soul, not to exert itself, as far as possible, in seeking after renewing grace by these means. Hence,

2. Man in all his degeneracy, is a fit subject to be dealt with in a way of moral argument, and to be effectually wrought upon thereby.

God 'draws with the cords of a man, and with bands of love.'^d He suits his operations to the rational and reflecting powers of our souls; and therefore uses *commands*, *exhortations*, and *invitations*, with *promises* and *threatenings* to enforce them, as proper means of working upon our *understandings*, *consciences*, *wills*, and *affections*, that we may be efficaciously influenced by his Spirit, according to the

essential constitution of our beings. Hence says God, ‘Remember this, and shew yourselves MEN; bring it again to mind, O ye transgressors.’^e It is *men*, and not brutes, that God speaks to in his word; *men* that have a capacity of *reflecting* on, and *weighing* in their minds, what he says unto them, and of *receiving* the impressions which he thereby makes upon them: and hence the apostle, speaking in his name about the awfulness of an impartial judgment to come, says, ‘Knowing therefore the terror of the Lord, we persuade MEN.’^f Hence,

3. God’s COMMANDS and THREATENINGS are directed to sinners, considered as PROUD and STUBBORN, rather than as IMPOTENT and HELPLESS.

They are used to put them upon trying what they can do; and so are proper means, either to *convince* them of their *wickedness*, in not acting according to their high conceits of their own abilities, or to *humble* them under a sense of their *pride* and vanity in such conceits. And accordingly they tend either to leave them *inexcusable* for not doing their utmost, and for not doing what they themselves think they can do, or to put them upon *trying* how far God will help them, and upon *seeking* to him for his Spirit to work that in them, according to his *promise*, which they find themselves insufficient to do according to his *command*. And while his *commands* and *threatenings*, as directed to sinners, are designed to *convince* and *humble* the proud and obstinate, his *promises* are designed to *strengthen* and *encourage* the weak and disconsolate. ‘He gives power to the faint; and to them that have no might, he increaseth strength.—And they that wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint.’^g And, ‘Good and upright is the Lord; therefore will he teach sinners in the way. The meek will he guide in judgment; the meek will he teach his way.’^h Hence,

4. All these ways of speaking to sinners, are God’s APPOINTMENTS, which he graciously owns with the power of his Spirit to make them EFFECTUAL.

^e Isa. xlv. 8.

^f 2 Cor. v. 11.

^g Isa. xl. 29, 31.

^h Psal. xxv. 8, 9.

Whilst he calls them by his word, he frequently calls them by his Spirit, putting forth power upon their hearts to make them yield to him. 'Turn you,' says he, 'at my reproof:' and to shew that this is not a useless command that can have no suitable effect, he immediately adds, 'Behold, I will pour out my Spirit unto you; I will make known my words unto you.'^a Christ no sooner said to 'Peter, Andrew, and others, 'Follow me,' but, by the power he put forth on their hearts, together with his word, they immediately obeyed his call, and 'left all and followed him.'^b Hence, as God sometimes calls and commands us to 'make us a new heart, and a new spirit,'^c and to *turn* to him: so at other times he of his own mere grace promiseth to 'give us a new heart, and a new spirit,'^d and to cause us to walk in his statutes, and to put 'his fear in our hearts, that we shall not depart from him.'^e His *commands* and *exhortations*, *calls* and *invitations*, shew us the *necessity* of our having new hearts, and of turning to him, if ever we are saved; and his *promises* shew us the *necessity* of his grace, if ever our hearts are changed and turned to him. His *commands* shew what he may justly *insist* on, though we have sinfully disabled ourselves from obeying them; and his *promises* shew what we may humbly *trust* in him for, and may hope and plead for from him, though we have made ourselves criminal and unworthy. His *commands* shew what we *ought* to be; and his *promises* shew what he will graciously make us to be. Hence, *one* is the measure of our *obligations*, and of what is necessary to be done; and the *other* of our *faith* and *expectations*, and of the grace by which it must be done.

Was the revelation of God's will to us *all commands*, without a promise, our state of weakness and insufficiency would render them absolutely useless, as to any saving purposes, and would put an utter discouragement upon all endeavours after the things commanded. And was that revelation *all promises*, without commands, we should not be treated like subjects of *moral* government, nor be chargeable with the *sin* of not believing and turning to God. But since there are free and gracious promises mixt with

^a Prov. i. 23.^b Matth. iv. 18,—22.^c Ezek. xviii. 30, 31.^d Chap. xxxvi. 25, 26, 27.^e Jer. xxxii. 40.

commands; and the same things are the matter both of *commands* and *promises*, they are admirably suited to secure our obligations and encouragements, and to work upon our reasonable natures; and in the strength of the promises we have the highest encouragements to attempt obedience to the commands, without fear that it will be in vain.

The *insufficiency* of true *believers* to do any thing of themselves in an acceptable and spiritual manner, without fresh influences from Christ, (who says of such, 'Without me ye can do nothing'^f) might as well be objected against the use of God's commands, and their endeavours, with respect to their holy walking with God in a spiritual and increasing exercise of all grace and obedience, as it is in the case of unbelievers, with respect to their believing and turning to God in Christ.^g For a free and special influence, though of different consideration, is as necessary to one, as to the other. But the promise respecting the *matter* of the command takes off the difficulty in both cases, and makes all consistent. Hence is the apostle's exhortation and argument to enforce it; 'Work out your own salvation with fear and trembling. For it is God who worketh in you, both to will and to do of his good pleasure.'^h Hence,

Use II. Let the consideration of the necessity of the Spirit's operations caution sinners against PRESUMPTION.

What has been said in answer to the foregoing objection, shews, that there is no room for any of you to *despair* of the gracious and effectual help of the blessed Spirit in the use of the means of grace: for there is enough in him, and in the free promises of the gospel, with respect to his operations, to take off all discouragements that may arise in ourselves under a sense of our own inability and unworthiness. But the greatest danger of sinners lies in *presumption*. It is this that *slays its ten thousands*; it is this that, like an epidemical disease, sweeps away the multitude, and is the most common ruin of those that live in a Christian nation. And this principally rises from *slight apprehensions* of the *necessity*

^f John xv. 5.

^g Col. ii. 6, 7. & iii. 1,—5. 2 Peter i. 5, 6, 7. & iii. 18.

^h Phil. ii. 12, 13.

of the Spirit's work upon their hearts, and from too high an *opinion* of their *own* power. They secretly flatter themselves that they can believe, repent, and turn to God, when they please; and accordingly, when conscience reminds them of the great concerns of another world, they silence it with promises, that hereafter they will take care of their souls, and do all that is needful to secure their eternal interests; that when they have enjoyed themselves a little longer, got through the hurries of business, gained comfortable circumstances in the world, arrived to some proposed number of years, or to be sure before they die, they will set about religion in earnest, and they do not doubt but God will accept their repentance, and have mercy upon them then. Their vain conceits, that a little will do to carry them to heaven, and that they are able at any time to do that little, make them stifle convictions, put off the vastly momentous affairs of their immortal souls, and go on presumptuously in the ways of sin, till God either righteously gives them up to a judicial hardness of heart, or suddenly cuts them off, and sends them down to hell before they are aware.

But did you duly consider, that faith and repentance, or *believing* in Christ 'with the heart unto righteousness,'ⁱ and *turning* from sin and self unto God in him, is a work infinitely above your own power and will, and can be wrought only by the power of God himself, put forth by his free Spirit upon you; and that this is not ordinarily to be expected, but in the ways of his appointments; certainly you could not dare to neglect this great salvation now, and presume upon future happiness, as you do. You would be afraid to let present opportunities slip, in which you may have any hopes of meeting with this blessed Spirit, lest such opportunities should never return again: And you could not but be desirous to fall in with, and pursue all present convictions, enlightnings, and impressions, lest they should wear off again, and that sovereign and Holy Spirit should be so provoked by your neglects, as never to renew them more.

ⁱ Rom. x. 10.

Use III. Is the Godhead of the Holy Ghost of great importance with respect to the glory and efficacy of gospel-ordinances? Then let us look for his presence in them, as the presence of God himself, to make us profit by them.

A bare attendance upon ordinances will not avail us, unless we meet with God, and have heart-transactions with him, through Christ in them. Take heed therefore of resting in an external performance of the duty, as too many do, who make it a sort of atonement for former sins, and a sort of dispensation for time to come. But reckon the opportunity lost, if you have no *access* to God, nor gracious *communications* from him in it: no divine *enlightenings* in your minds, nor *renewings* in your wills, nor *quickenings* in your affections: no exercise of *faith, love, joy, repentance, humility, reverence, or godly fear*; no *intimations* of God's favour in Christ, no *impressions* from him, and no *conformity* to him, no *strength* against sin, nor *enlivenings* unto holiness. None but God himself present in his ordinances by his Spirit, who is God, can convey these blessings to you, or excite these spiritual exercises of heart in your approaches to him; let therefore God himself be the object of your aims and hopes, and let nothing satisfy in your worship short of him. When you *pray*, seek an *access to the Father* by the one divine *Spirit*,^k through the one Mediator. When you *hear*, let it be with this view, that you may 'hear what 'God shall speak unto you' by his Spirit according to his word. When you 'sing his praises,' let it be with an eye to God, that he may enable you to do it with 'grace in 'your hearts.'^m And when you celebrate the ordinance of the *Lord's Supper*, seek communion with Christ, and with God in him, by the blessed Spirit; and that he as God may 'seal you to the day of redemption.'^a Look for the presence of this Spirit as the presence of God, in every ordinance, that you may have the greater reverence, admiration and esteem of him, the greater confidence in him, the greater value for his gracious influences, and the greater satisfaction and advantage in your holy fellowship with him. And when you are partakers of the 'fellowship of

^k Eph. ii. 18.

^l Psal. lxxxv. 8.

^m Col. iii. 16.

^a Eph. iv. 30.

‘the Spirit,’^b look upon it as God’s *own* condescending to commune with you; so that you may warrantably say on that account, ‘Truly our fellowship is with the Father, and with his Son Jesus Christ.’^c

Use IV. Upon the *whole* that has been said on this important subject, let us HOLD FAST the doctrine of the Godhead of the Holy Ghost.

We have abundant *grounds* to believe it from what the *scripture* says concerning him, though we cannot comprehend all that it says about him. For what can he be but the infinitely great and *only true God*, since the scripture assures us such things are spoken and done by him, which are in other places *appropriated* to the only true God? How can we believe him to be any thing less than, or different from, the one great and sovereign God, since (as has been shewn) he bears the *names* that are *peculiar* unto God, and are expressive of the *nature* of God, and since such *attributes*, *works*, and *worship*, are ascribed to him, as can agree to none but the only true God? His *divine attributes* cannot be separated from the *divine essence*: his *divine operations* are the acts of his *divine attributes*; and the *divine worship* paid to him, is an acknowledgment of those *attributes*, as they are displayed in his *divine works*. Why then should we doubt but that such an one, represented under such infinite and magnificent characters, is the great and sovereign God? Why should we depart from the common faith of the churches, and forsake the ancient ‘footsteps of the flock,’^d and quit a truth that is built on such solid scriptural grounds? Certainly the evidence on the other side ought to be irresistible, (which cannot be expected in the face of so much light to the contrary) before we give up a point so well established, and received on the foot of a divine revelation, as this is.

If it was a matter of mere *speculation*, that did not affect the *truth*, *power*, and *glory*, of *Christian faith* and *practice*, we might be the less solicitous about it. But considering how *important* a point of faith it is, with respect to the *true God* in general, with respect to *Christ*, and the *Spirit* himself in particular; with respect to our *union* and *communion*

^b Phil. ii. 1.

^c 1 John i. 3.

^d Cant. i. 8.

with *Christ*, and with *God* in him; with respect to the *divine authority* of the scripture, and our *gospel-worship*, and *obedience* according to it; and with respect to all our dearest and eternal *interests*, we ought to be concerned about it. If therefore we value the honour of *God*, the interest of true and *spiritual religion*, the *present* prosperity, and *eternal* blessedness of our *own souls*, we should be very tender of admitting this part of the wisdom of *God* to be overthrown by the wisdom of this world. A yielding up our faith in this point, will be very fatal (as it has generally proved) with respect unto many others: and therefore we should keep close to the plain *words* and *meaning* of the scripture, that in its light we may ‘continue grounded and settled in this ‘faith,’ lest at length we should be ‘moved away from the ‘hope of the gospel.’

‘ Col. i. 23.

*Christ, the Son of God, the great subject
of a Gospel-Ministry.**

ACTS ix. 20.

AND STRAIGHTWAY HE PREACHED CHRIST IN THE
SYNAGOGUES, THAT HE IS THE SON OF GOD.

TO preach Christ is so unfashionable in our age, so much a term of reproach, and so disagreeable to the taste of many, who love to rank themselves among the polite, that nothing can more expose a man to their contempt and scorn than to attempt it. They seem as much to disdain him, as the Epicurean and Stoic philosophers did the apostle Paul, whom they ridiculed for 'preaching 'Jesus, and the resurrection,' as if he were a 'setter forth 'of strange gods.'^a This was not much to be wondered at in men of their education, temper, and profession. But where is the sense or decency of persons calling themselves by Christ's name; and sneering at it, and doing what they can to thrust him out of their religion; or to lessen him and their own concernment with him in it? This is really preposterous and amazing.

But they that know Christ themselves, and are called to preach him to others, have no reason to be afraid or ashamed to own him, and to spread his glories through all their holy ministrations. The apostles counted him the glory of theirs: all their preaching was characterized by their *preach-*

* This Sermon was preached at Mr. Coward's Lecture, St. Helen's, London, April 17th, 1729.

^a Acts xvii. 18.

ing Christ, it centered in him, and derived its efficacy from him. And I hope there are still some among us, that reverence and adore his sacred name, and would count it their glory to be able to say with them, ‘Thanks be to God, who always causeth us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place.—For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the fight of God speak we in Christ.’^b

The apostle Paul, spoken of in our text, began his ministry with *preaching Christ*, and persisted in it to the end of his days; though he himself was once as infamous for his furious opposition to him, as he afterwards was famous for his zealous preaching him. He in our context is called by his Jewish name Saul; but afterwards, when he was made the apostle of the Gentiles, he was commonly known by his Roman name Paul, the more acceptable name to them.

In the beginning of this chapter we find him ‘breathing out threatnings and slaughter against the disciples of the Lord,’ and going with sanguinary credentials from the Jewish Sanhedrim to Damascus, that if ‘he found any of them, whether they were men or women, he might bring them bound to Jerusalem.’ But Christ met him in the way, and by a remarkable conduct of providence and grace revealed himself to him, gave an effectual turn to his mind and heart, favoured him with a vision, and filled him with the Holy Ghost. He then staid certain days with the disciples at Damascus. ‘And straightway he preached Christ in the synagogues, that he is the Son of God.’ This account runs through the chapter, as far as our text.

What an amazing change was here! what a monument of distinguishing sovereign grace was this! he of a vile and bigotted persecutor, became a real Christian and an eminent minister of Christ at once. He called upon his name, and preached him to others. ‘The gospel that was preached of him, was not after man. For he neither received it of man, neither was he taught it, but by the revelation of Jesus Christ. And when it pleased God, who separated him from his mother’s womb, and called him by his grace,

‘to reveal his Son in him,—immediately he conferred not ‘with flesh and blood.’^c But, as we have it in our text, he ‘straightway preached Christ.’ Out of the abundance of his heart his mouth spake. He no sooner knew Christ, but took the first opportunity to preach him in the synagogues of Damascus, where he then was.

There were more synagogues than one in that city, as there were in several others. And the apostle went to all these, or to as many of them as he could be admitted to; and there began his ministry, ‘preaching Christ, that he ‘is the Son of God.’ Or, as it might be rendered,* ‘He ‘preached Christ, because he is the Son of God.’ The first way of reading it intimates what he particularly preached concerning Christ, *viz.* that he is the Son of God. And the other gives the reason of his preaching Christ, *viz.* because he is the Son of God.

In farther discoursing on these words, it may be proper to consider,

First, The titles or characters, that describe the subject of the apostle’s ministry, and,

Secondly, His preaching upon that subject.

Let us consider,

First, The titles or characters that describe the subject of the apostle’s ministry. And they are Christ, the Son of God.

Here are *two* characters of him, whom the apostle preached. They both relate to the same person, but are terms of different import. Otherwise the meaning of the proposition in our text would be only this, “He preached “Christ, that he is Christ.” Or, according to the other reading, “He preached Christ, because he is Christ.” But I apprehend the term, *Christ*, more immediately relates to his office; and *the Son of God*, to his original nature, or divine person. And as the last of these is the foundation of the first, the order of discourse requires that we begin with that. Therefore,

I. The *first* title to be spoken to is *the Son of God*.

Christ is often called in scripture *the Son of God*, his *own*

^c Gal. i. 12, 15, 16.

* Ἐκήρυξε τὸν Χριστὸν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

Son, his *only begotten Son*, and by way of eminence and peculiarity, *the Son*, in distinction from the Father and Spirit, and from all other sons.

In treating on this title, *the Son of God*, I shall by divine assistance aim at *two* things.

1. Settle the sense or meaning of it. And,

2. Offer something to support that meaning.

1. Settle the sense or meaning of this title, the Son of God.

And here some difficulties must be removed before this character can be adjusted. It will therefore best answer my design to proceed by the *three* following propositions.

PROP. I. The foundation of this title, the Son of God, doth not lie in his extraordinary conception and birth of the virgin.

The Socinians place it here, and their principal argument for it lies in the angel's words, when he said to the virgin, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also, that holy thing which shall be born of thee, shall be called the Son of God.'^d

But their conceit, built upon this passage, as if Christ's filiation took its rise from this extraordinary conception and birth, supposes that he was not the Son of God *before*, and that this title belongs to him only on the account of what he was *according to the flesh*. Both of which are suppositions directly contrary to the whole current of scripture, as will appear in some following parts of our discourse.

The design therefore of this passage is not to give an account of the original proper foundation of that name; but I take the meaning of it, as it lies in our translation, to be, that the production of Christ's human nature, in this extraordinary way by the Holy Ghost, was an intimation of the dignity of his glorious person, to whom it should be united; that he is indeed the Son of God: and therefore 'that holy thing that should be born of her,' should bear his name, or 'should be called the Son of God.' And so

^d Luke i. 35.

it amounts to much the same sense with what ' was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is ' God with us.'^e

This is a citation of an ancient prophecy in Isa. vii. 14. And the angel in his message to Mary had intimated that *she* was the virgin there intended, saying to her, ' Behold ' thou shalt conceive in thy womb, and bring forth a son,' that son whose name should be called *Emmanuel*,^f and with a reference hereunto, he tells her, that her conception, while a virgin, should be by the Holy Ghost, which would evidence her to be the mother of that *Emmanuel*; and *therefore*, according to that evidence, ' that holy thing ' which should be born of her, should be called the Son of ' God.'

But there is another way of translating this last clause of the verse, and that is, ' Even because (*διὸ καὶ*) that holy ' thing, which shall be born of thee, shall be called the Son ' of God.' And so his being called the Son of God, or his really being so (as this phrase often signifies) is given as the reason of this extraordinary birth, instead of the extraordinary birth's being given as the reason of his bearing that name. It was highly fit that his birth should be of this extraordinary miraculous kind, because of the dignity of his person, as the Son of God. Hence,

PROP. II. It is not barely a title of office, or a title merely relative to his being the Messiah.

The Socinians carry on the sonship of Christ from his birth, to his mission, resurrection from the dead, and exaltation at the Father's right hand. And their principal scriptures and arguments upon these heads have of late years been adopted, and urged with additional force, by some others, though with a contrary view; and therefore what may be answered to these, will be an answer to them.

Some, whom I love and honour, and who have exalted sentiments of the proper divinity of our dear Lord, have

^e Matth. i. 23.

^f Luke i. 31.

supposed that his filiation, or his being called the Son of God, hath no reference to his divine pre-existent nature, considered absolutely, or irrespectively to his office; but is purely oeconomic, and only relates to his being the Messiah. These, contrary to the Socinians, advance this position with a good design for the honour of Christ; but I humbly think, without sufficient evidence, and with much more disadvantage than advantage, in the whole, to the glorious cause they intend to serve by it.

The main foundation of their hypothesis, as far as I can learn, lies in the way of prefacing his sonship, as they apprehend it, in Psal. ii. 7. and of applying it to Christ in the New Testament. They plead that his sonship is spoken of in that Psalm, as the result of a decree. 'I will declare the decree; the Lord hath said unto me, Thou art my Son, this day have I begotten thee.'^s And this, say they, is applied in Acts xiii. 32, 33. to the resurrection of Christ, which was the great proof of his being the Messiah, or the Son of God; accordingly it is applied in Heb. i. 5. and v. 5. to his mediatorial office. And these are the only places, where it is cited in the New Testament.

But, admitting that this *decree* relates to God's saying, 'Thou art my Son this day have I begotten thee,' it may very well be understood as respecting, not the *original*, but the *evidence* and *declaration* of his sonship. God the Father had decreed that it should be remarkably demonstrated, or manifested by his resurrection from the dead; and therefore the apostle applies it to that great event in the aforementioned Acts xiii. 32, 33. 'We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same to us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee.' But he was the Son of God before this; and therefore in another place he is said, not to be *made* or *constituted*, but 'declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead,'^h in opposition to what he was as the 'seed of David according to the flesh.' His resurrection was the highest demonstration, that he was indeed the Son

^s Psal. ii. 7.

^h Rom. i. 3, 4.

of God, as he had often asserted himself to be; for otherwise, after he had been 'crucified through weakness,' he would never have *lived* again 'by the power of God.'ⁱ And it was an equal demonstration, that he was the Son of God, partaking of the same divine nature and essential properties with the Father, if by *the Spirit of holiness* we understand, as some do, his divine nature; because he thereby raised himself from the dead. Accordingly he spoke of his resurrection as his own act, and as what he performed by his own power. 'Destroy this temple, and in three days I will raise it up. He spake of the temple of his body.' And at another time, 'I lay down my life, that I might take it again. I have power to lay it down, and I have power to take it again.'^k

But, after all, why may not the preface in the second Psalm, *viz.* 'I will declare the decree,' relate to what follows in the next verse, 'Ask of me, and I will give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession?'^l This is without all dispute the object of a divine decree: and the words, 'Thou art my Son, this day have I begotten thee,' may be considered as a parenthesis, to specify the person concerned in this decree, and to intimate the Father's great delight in him and approbation of him, as fit for, and worthy of the high trust and revenue he had decreed to him. The *decree* relates to a futurity; but 'Thou art my Son this day have I begotten thee,' expresses something already existent; and therefore to refer the decree to this, makes the language not so natural, as to refer it to God's 'giving his Son the Heathen for his inheritance,' &c. And it is observable, that though the words, 'Thou art my Son, this day have I begotten thee,' are three times quoted in the New Testament, they are never quoted with this preface, as if his sonship were the matter of a decree. In this light we may take the quotation of them in Acts xiii. 32, 33. to carry this sense, *God hath raised up Jesus again*, and thereby given testimony to his being the promised Messiah. It hereby *appears* that he, who called himself the Son of God, is that Messiah, *as it is also written*, to describe him, in

ⁱ 2 Cor. xiii. 4.

^k John ii. 19, 21. and x. 17, 18.

^l Psalm ii. 8.

the second Psalm, Thou art my Son, this day have I begotten thee.

Another place where this passage is cited, is Heb. i. 5. 'To which of the angels said he at any time, Thou art my Son, this day have I begotten thee?' Here I humbly conceive it is brought in to set out the original dignity of the person of Christ above the angels, according to the grand design of this chapter, as an introduction to the glory and perfection of his priesthood. And though the following words in the close of the verse, 'And again, I will be a Father to him, and he shall be my Son,' should be supposed to have a reference to his office-capacity; yet there is no necessity that the foregoing words, which are stronger and more emphatical, should be confined to the same reference. For as these are quotations of different texts, that were spoken on different occasions, why may they not be applied to Christ under different considerations of him, by which he appears to be superior to the angels, and the foundation of which lies in his eternal relation to the Father, as his only begotten Son? One of these testimonies may relate to his original dignity as the Son; and the other to the Father's peculiar love and care of him as Mediator, that he would treat him as a father treats his son; and both are proper proofs of his superiority to the angels. But to keep up the governing view of his original dignity, as the eternal Son of God, which shines through all his office, and is the foundation of all his glory in the discharge of it, the apostle immediately proceeds in the following verses to the twelfth verse, to represent him under distinguishing characters of Deity, as the object of the worship of angels; as God, whose throne is for ever and ever; and as that Jehovah that laid the foundation of the earth and remains unchangeably the same.

The last place where this text is cited, and applied to Christ, is Heb. v. 5. where it is said, 'Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.' Some suppose it is hereby intimated, that Christ became our high-priest by God's saying this to him; or because he said to him, 'Thou art my Son,' &c. But I can see no connection in the words to lead us to this sense. It seems most natural to suppose that they are only descriptive of

the person constituting, and of the person constituted in this office, viz. the eternal Father, and his eternal Son. Hence,

PROP. III. This title hath a reference to Christ's divine pre-existent nature, or to his intrinsic eternal relation to the Father in the Godhead.

I take the *Son of God*, to be a title originally founded in a necessary eternal generation, which is peculiar to him, and altogether above our conception as to the manner of it; but according to which he is and always was partaker of the same nature, and essential perfections with the Father, personally distinguished from him, and necessarily co-existent with him. And as the Son of God is that divine person of the sacred Three, that was to be the Messiah, this title is often used to characterize him as such, in testimony of his Deity, and in distinction from the Father and Spirit. Hence it was exceeding proper that this title should be solemnly declared at his *incarnation*, when he was to enter upon the discharge of his glorious office; and at his *resurrection*, when he had finished the work his Father gave him to do upon earth; and it was as proper, that he should be commonly known and distinguished *all along* by it, when he is spoken of as the *Christ*; because his divinity was essential to the discharge of his office, and was manifested by it.

He was called *the Son of God* at his birth, for the same reason as he was called *Emmanuel*, *God with us*,^m to intimate his divine dignity, and what a mighty Saviour he should be. But this was no more the original of his being *the Son*, than it was of his being *God*. It was only a declaration of his title, which he had a divine right to before, in like manner as God's order, that 'all the angels should worship him,' at his 'bringing him into the world,'^a was a declaration of his being the proper object of their worship, which he really was, and had a divine right to be before.

He was likewise 'declared to be the Son of God,' by his 'resurrection from the dead.'^b But this could not be to

^m Matth. i. 23.

^a Heb. i. 6.

^b Rom. i. 4.

begin a title, which he unquestionably had before. It was only to attest the truth of that title, as it appeared in the divine power by which he raised himself, and in his Father's owning him to be, what he had often called himself, *the Son of God*; and to assure us of the infinite dignity and acceptableness, that his divine person gave to the sacrifice he had offered to take away sin.

And his being so *often* characterized as *the Son of God*, when he was spoken of as the Messiah, is no more an argument against his having that title on the account of his divine nature; than his being so *often* characterized as the *Son of man*, when at other times he was spoken of as the Messiah, is an argument against his having that title on the account of his partaking of the true nature of man. Though the *Son of God*, the *Son of man*, the *King of Israel*, and the *Christ*, were promiscuously used for one another; yet they were not merely exegetical of each other, without any variation of the idea. They were indeed distinguishing appellations or denominations of the same person; so that he, who was the Son of God, and the Son of man, was the Messiah, and the King of Israel, and *vice versa*. But the Son of God, and the Son of man, were denominations of him from his *divine* and *human* natures; and the Christ, and the King of Israel, from his *office*.

It is freely allowed that the distinct manner of the divine subsistences, and consequently the eternal generation of the Son, and their relations *ad intra* are inconceivable, and infinitely above all that we are acquainted with; and all imperfection must be removed from them. But unless there are eternal intrinsic relations between them, by which they are distinct persons, irrespective to oeconomic actings, Sabellianism is unavoidable. And if the *Father*, *Son*, and *Spirit*, are not terms that the scripture uses to express those relations, I know no others that bid so fair for it; and at length, perhaps, the relations themselves may come to be called only oeconomic. It therefore seems necessary to consider these distinctive titles, as names belonging to, and expressive of their original relations to each other, that we may keep up the idea of their real eternally necessary and distinct subsistences in the one undivided Godhead. And while these relations, and consequently the generation of the Son, are considered as *absolutely necessary* and *eternal*,

they neither can be proved to be impossible, or inconsistent with the independency and necessary subsistence of the Son in the self-existent Godhead.

Nor can I see any incongruity in supposing that the scripture represents Christ, as *the Son of God*, sometimes when his original nature is spoken of *absolutely*, and at other times when he is spoken of in his office-capacity. Nay, there seems to be a necessity that his titles originally divine, should be sometimes mentioned with relation to his office, that we may know what a great and glorious Messiah we have. How else should it appear with full and proper evidence, that he is ‘God manifested in the flesh?’^c And if but one instance can be found, where this title hath no relation to his office, that one instance will be a sufficient proof, that it belongs to his original nature.

Having thus settled the sense or meaning of this title, the next thing that lies before us is to,

2. Offer something to support this sense; Or,

Shew that more is intended by this title, the Son of God, than a denomination of him as Mediator, or as born of the virgin, and proved to be the Messiah by his resurrection from the dead; and that therefore it must have a reference to his divine pre-existent nature, or to his intrinsic eternal relation to the Father in the Godhead. To evince this, let us consider the following things,

(1.) His generation is eternal.

‘The Lord possessed him in the beginning of his ways
‘before his works of old. When there were no depths,
‘before the mountains were settled; before the hills, was
‘he brought forth. Then he was by him, as one brought
‘up with him,’^d like a son in the bosom of his father. And this is intermingled with an account of eternal covenant-transactions between the Father and him, and of his being ‘set up from everlasting’^e as Mediator and Head of the church, to shew that he was then really subsisting with the Father, and therefore was capable of bearing a part in those eternal settlements. But there seems to be a plain difference between the terms, *brought forth*, and *set up*. The first may well enough agree to the peculiar manner of

^c 2 Tim. iii. 16.

^d Prov. viii. 22, 24, 25, 30.

^e Verse 23.

his subsistence, and the other to his office. In a different nature from that, in which he was born at Bethlehem,* 'his goings or comings forth have been from of old, from 'everlasting,'^f or from the days of eternity. The expressions are the same that are used in scripture to express the eternity of the Father himself. And why may not his goings forth, in what is called an eternal generation, be here opposed to his birth of the virgin, according to the flesh? They have been perpetual like the rays of the sun (as the ancients loved to express themselves) co-eternal with the Father, without beginning or end, and never separated from him.

Hence his generation is spoken of as a permanent thing, of which it ever hath been, is, and will be said, 'This day 'have I begotten thee;'^g or as it has been rendered, 'I am 'this day begetting thee,' to denote an eternal abiding, unbeginning, and never ending act. † Hence,

^f Micah v. 2.

^g Psal. ii. 7.

* A learned critic observes upon this place, that 1. The act of *coming forth* is expressed as *eternally acting*. The verbal noun implies the *present*; the other words, *that present to be eternal*. 2. The word מוצאות found only here, is from נצח used Gen. xxv. 25. to express that action of the infant at his birth, which brings him into the world. 'When Rebecca's 'days to be delivered were fulfilled—and the first came out.' And also for the 'son of Abraham's coming from his own bowels.' Gen. xv. 4—3. *The personal properties and natural unity of the Father and the Son are here sufficiently expressed; the subsistence of each is complete, though the nature of both is but one.*—He, *whose comings out are from eternity*, cannot be the Father, from whom he is *eternally coming forth*. And 4. The act being only *acting*, not *acted*, does not imply a *derived nature*, a *divided nature*, a *caused nature*; or *any nature in any respect different from the Father's nature*. The true scripture doctrine of the holy Trinity, by Mr. Nelson's friend. p. 83, 84.

† The Hebrew should be rendered 'Jehovah hath said to me, thou art 'my Son, I am this day generating thee.' For (1.) That which can be *now* said to be done *this* day, and might be so said *yesterday*, and may be so said to-morrow, and so on from eternity to eternity, if it could be spoken of any human act, would determine such act to be always acting, never acted; and therefore would oblige us to alter the expression and say *doing* in the present, instead of *done* in the preter tense. And therefore since this is spoken here of an *eternal Being*, since God himself said *so long since*, and *still* saith, and *always will* say,—I—this day,—even the meanest capacity will agree, that whatever act this is, which is thus spoken of, must be *always acting*, never *acted*, and therefore that the word, denoting this action, ought to be expressed in the present tense, and not in the preter, 'I am this day generat-

(2.) He is so begotten of the Father as to be of the same nature with him.

The very first notion of sonship in any proper sense suggests this: and there is an apparent agreement between the notions of necessary *emanation* from the Father, and *sameness of nature*; and between *generation* and a *proper sonship* answerable to it. But I can see no such agreement in the ideas of *constitution in office* and *sonship*, or of *generation* and *mediatorship*, that one of these should be expressive of, or merely relative to the other. Nor can I see any thing in the notions of *judge* and *surety*, of *law-giver* and *Redeemer*, of the *offended party* and *Mediator*, that answers the ideas of relation between *father* and *son*. Nor do I find that office-characters usually denote any thing like filiation, or that they are ever used in scripture to intimate, that the persons that bear them are sons of God on that account; except in one instance, which shall be considered anon.

The *angels* are called the sons of God, because they derive their beings from him, and bear his likeness, but never because they are put into high and eminent offices by him. And *believers* are called the sons of God, because they are spiritually begotten of him, and receive a *divine nature*^h that resembles him, and because they are adopted into his family by means of their union with his own eternal Son: but *ministers* never bear that name on the account of their

^h 2 Pet. i. 4.

‘ing thee.’ (2.) This is according to the Hebrew idiom, which has no present tense, but expresses it, sometimes by the preter, and sometimes by the future. And accordingly the new version of the Bible, Psal. i. 1. renders *הלך* in the preter by *walketh* in the present tense. And Solomon says of himself Eccl. i. 12. I the preacher *הוויית* in the preter, for *am* king in Jerusalem in the present tense. (3.) And this the Rabbins themselves allow. See Aben Ezra on Psal. i. and on Job iii. 2, and *Sal. Jarchi* on Gen. xxiv. 25. and *Elias Levita in Hab. bachur. Orat. i. Fund. 4.*—Now hence we must infer, 1. That there is in the Deity, *Father and Son*, two distinct persons, each completed by his proper subsistence; the Father is generating the Son; the Son is receiving his generation from the Father. 2. This act (if I may call it an act) being said to be *acting*, not *acted*, we cannot hence infer that the nature of the Father is divided, or another nature produced. And consequently, the Son of God, with respect to this generating, cannot be said to be a *divided Being*. 3. That the *Father and Son* in the Deity are *co-eternal and equally self-existent and independent*. Ibid. p. 81, 82, 83.

G g 2

constitution in office, which shews that the appellation relates to persons irrespective to office.

Indeed *magistrates* are once called 'the children of the 'Most High,'ⁱ on the account of their office: But they are likewise called *gods* in the same verse and context on the same account, which shews that these are used as terms of the same import in that place; and that they are called the 'children of the most High' on no other account, and in no other sense than that in which they are called *gods*. And if this is allowed in the highest sense of the terms, *Son* and *God*, with respect to Christ, (as he intimates it ought to be in his discourse on this passage in John x. 34, 35, 36.) we must either own that the term, *God*, when used of him, is only a denomination of him as the Messiah; or else that the term, *Son of God*, is a denomination of him as partaking of the divine nature.

If in the common use of language with relation to intelligent beings, the term, *son*, always signifies one of the same *nature* with his father; and if in the lower and more improper use of the title, *sons of God*, there is usually a respect to the godlike *nature* of those that bear it, and not to their office: it seems reasonable to suppose that, when Christ is called the *only begotten Son*, and *the Son of God*, by way of eminence and peculiarity in the highest and properest sense that the expressions, speaking of God after the manner of men, can admit of, it should relate not to his office, but to his *nature*, which he has in common with the Father.

Hence, his being so begotten of the Father, as to be of the same nature with him, may be strongly argued from his being the 'only begotten Son, and that Son who is *one* with the Father, 'I and my Father are one.'^k He is so essentially one with him, that he 'that hath seen the Son, 'hath seen the Father also. For he is in the Father, and 'the Father in him;^l and he is that Son, 'who is the 'brightness of his glory, and the express image of his 'person.'^m He called the Father his *own proper* Father (*πατέρα ἰδίον*) thereby 'making himself equal with God,'^a as the Jews rightly understood him. He was the Father's

ⁱ Psal. lxxxii. 6.

^k John x. 30.

^l Chap. xiv. 9, 10.

^m Heb. i. 2, 3.

^a John v. 18.

own proper Son (τοῦ ἰδίου υἱοῦ) and ‘the Son of himself’^b (τὸν ἑαυτοῦ υἱόν) in opposition to sons by adoption, spoken of in that context. And he is ‘the Son of the living God,’^c and ‘the Son of the Father in truth and love,’^d truly partaking of his nature and beloved of him. What do all these, and several other scriptures of the like strain mean, but that the title is not to be taken in an improper and distantly metaphorical sense; but in as proper and natural a sense as possibly can be, to express the sameness of his nature, with the Father, or to denote that he is such a Son as naturally proceeds from, or is begotten of the Father, in distinction from all others, who are sons by creation, or by free adoption, or by regenerating grace? Hence,

(3.) Properties and prerogatives, peculiar to the divine nature, are ascribed in their highest strains to Christ, as the Son of God.

The divine nature carries all its essential perfections along with it; and *eternity* of existence has already been shewn to belong to Christ, as the Son. *Self-sufficiency*, *sovereignty*, *omnipotence*, and *omniscience* are likewise ascribed to him, and *divine worship* is ordered to be paid him, under the character of the Son. He, like the Son of the living God, ‘has life in himself, as the Father hath life in himself: He quickens whom he will. The Father sheweth him all things that himself doth,’^e nothing can be hid from his intuitive all-comprehending mind. ‘What things soever the Father doth, these also doth the Son likewise,’ in the same god-like way, and with the same absolute power; nothing is too hard for him to do: and ‘all men must honour the Son, even as they honour the Father.’^f When he was on earth, devils trembled before him, and his disciples worshipped him, as the Son of God. And after he went to heaven, he spoke of himself under this title, as *he* (*viz.* the Jehovah of the Old Testament) ‘who searcheth the reins and hearts; and will give unto every one according to their works. These things saith the Son of God.’^g

These and several other most magnificent ascriptions are

^b Rom. viii. 3, 32.

^c Matth. xvi. 16.

^d 2 John iii.

^e John v. 19, 20, 23, 26.

^f Matth. viii. 29. and xiv. 33.

^g Rev. ii. 18, 23.

made to him under this title. And though some of them may be mentioned with a peculiar reference to the discharge of his mediatorial office; yet it is to be observed, that they are things peculiar to Deity; and the highest character under which he is represented, when they are ascribed to him, is *the Son of God*. It is as such that he is capable of them, and has an original right to them. And if this exalted title by which he is spoken of, when these and such like high ascriptions of divine prerogatives are made to him, respects only his mediatorship; this would suggest as if they were all to be resolved into the lofty delegated powers of the Mediator. And then what becomes of his original dignity, which alone in truth can support them? Hence,

(4.) Other names, that originally belong to his divine nature, are sometimes used, as well as that of the Son of God, with peculiar relation to his being the Messiah.

Jehovah is an essential name of the only true God. ‘Thou, whose name alone is Jehovah, art the most high God over all the earth.’^h And this is applied to Christ, with respect to his office or mediatorship. ‘Surely shall one say, in the Lord (Heb. Jehovah) have I righteousness and strength.’ⁱ In the Lord (Heb. Jehovah) shall all the seed of Israel be justified, and shall glory.’^k And this is his name whereby he ‘shall be called the Lord (Heb. Jehovah) our righteousness.’ How glorious must the righteousness be, which the church has in him!

In like manner *the Lord* in the New Testament, which answers to *Jehovah* in the Old, is often denominative of Christ in his office-capacity. He is in his original nature Lord of all things, as the God that made them: but he is likewise in his mediatorial-capacity in human nature ‘made both Lord and Christ.’^l And yet he is never said to be *made* the Son of God; which carries this title higher than that, as more peculiarly appropriated to his Deity than that.

Now as these titles are, in their first and original application to him, denominations of his divine nature; and yet are applied to him with respect to his being the

^h Psal. lxxxiii. 18.

ⁱ Isa. xlv. 24, 25.

^k Jer. xxiii. 5.

^l Acts ii. 36.

Messiah, why may not *the Son of God* be a denomination of his divine nature, as the second person in the Godhead; though it is also applied to him with respect to that office? Or why should his being ordered to be *called* the Son of God, with regard to his birth of the virgin, be any more an argument against his really being so, on the account of his divine subsistence in the Godhead, than his being ordered to be *called* Jehovah, our righteousness, with regard to his everlasting mediatorial righteousness, is an argument against his being really Jehovah, on the account of his divine nature? Who, that owns the divinity of Christ, must not say, that *Jehovah our righteousness* is a title originally founded in his divine nature, and could not be applied to him, unless he were God? Why then should we not also say, that *the Son of God* is a title originally founded in his being eternally begotten of the Father, and could not be applied to him, with such peculiarity and eminence, unless he were so begotten of him? Hence,

(5.) The Son absolutely, or the Son of God, and the Son of man, are titles of opposite signification, when applied to Christ.

Christ is a complex person God-Man; ‘Emmanuel, God with us;^m God manifested in the flesh:^a he came of the fathers, as concerning the flesh, who is over all God blessed for ever.^b’ And as the *Son of Man* is a denomination of the Messiah from his inferior nature, to shew that he was truly man: so *the Son of God* is a denomination of the same Messiah from his superior nature, to shew that he is as truly God. And the *child born*, mentioned in Isa. ix. 6. seems plainly to me to be rather *distinguished* from the *Son given*, than, as some have apprehended, to be *exegetical* of it. For otherwise the sonship would relate immediately, if not restrictively, to the human nature (which I suppose they will not assert) since the *child born* apparently doth so.

The terms *Man*, and *Son of Man* are used promiscuously for each other in their application to Christ, as expressive of his *human nature*. Hence in his discourse with the Jews he said, ‘When ye have lifted up the Son of Man, then shall ye know that I am he;’ and in a following verse,

^m Matth. i. 23.

^a 2 Tim. iii. 16.

^b Rom. ix. 5.

‘ Now ye seek to kill me, a Man that hath told you the truth.’^c He was ‘ a Man approved of God; and of the fruit of David’s loins, according to the flesh.’^d And as at one time it is said, that ‘ God will judge the world in righteousness by that Man, whom he hath ordained:’^e so at another we are told, that ‘ he hath given him authority to execute judgment, because he is the Son of Man.’^f

On the other hand, the terms *God*, the *Word*, and the *Son of God*, are promiscuously used for one another in their application to Christ, as expressive of his *Deity*. As the Father said to him, ‘ Thou art my Son, this day have I begotten thee: so to the Son, he saith, thy throne, O God, is for ever and ever.’^g And as God was said to ‘ send forth his Son, made of a woman, made under the law;’^h so the *Word* was said to be ‘ made flesh and dwell among us.’ⁱ The *Son* is as plainly distinguished from that, which was *made of a woman*, in one of these passages, as the *Word* is from the *flesh*, which he was made, in the other: and Christ was as truly the *Son*, before he was made of a woman, as he was the *Logos*, or *Word*, before he was made flesh.

Hence the evangelist John spoke of Christ as *God*, as the *Word*, and as the *Son of God*, without any mark of distinction, as if some of these appellations belong to his divine nature, and the other to his mediatorial office. ‘ In the beginning was the Word,—and the Word was God. The Word was made flesh and dwelt among us; and we beheld his glory, the glory, as of the only begotten of the Father. And no man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.’^k

Christ’s being in *the bosom of the Father*, seems to be a description of him from his essential inbeing in the Father, as his Son. Accordingly he speaks of himself as the Son, when he speaks of this inbeing, and of the essential oneness that is between the Father and him, saying, ‘ I and my Father are one.’^l And this is just the same form of speech as is used, when he is called the *Logos*, or the *Word*, and

^c John viii. 28, 40.

^d Acts ii. 22, 30.

^e Chap. xvii. 31.

^f John v. 27.

^g Heb. i. 5, 8.

^h Gal. iv. 4.

ⁱ John i. 14.

^k John i. 1, 14, 18.

^l Chap. x. 30.

is distinguished, as a divine subsistent, from the Father and Holy Ghost. 'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.'^m And as in this passage Christ is distinguished, as a divine person, from the Father and Holy Ghost, under the character of the *Word*;^a so he is distinguished from them, under the character of the *Son*, in the form of baptism, wherein the one God of the Christian religion is set out, as the author and object of it, by whose authority we are baptized, and to whom we are devoted, as baptized in their *name*.

Furthermore, as to the terms *God* and *Son of God*, when the Jews charged Christ with blasphemy, for *making himself God*, his defence issues in an assertion, that he was *the Son of God*.^b When Thomas confessed his faith in him, 'saying to him, my Lord and my God; this was written that we might believe that Jesus is' not only 'the Christ,' but also, 'the Son of God.'^c And the apostle John's elaborate proof that 'he is the Son of God,' issues in an assertion, that he is 'the true God.'^d Hence,

(6.) The Son of God is a title most frequently and remarkably used by the apostle John, who wrote not so much to prove that Jesus is the Messiah, as that he is God.

The ancients tells us that * "he wrote his gospel against Cerinthus, and the heresy of the Ebionites, who held that our Lord was a mere man, and therefore spoke of his divine original. The other evangelists having written the series of our Lord's generation according to the flesh, he wrote a spiritual gospel beginning from the divinity of Christ. And † very probably in his epistles as well as gospel (which were not wrote long after one another) he

^m 1 John v. 7.

^a Matth. xxviii. 19.

^b John x. 33,—36.

^c John xx. 28, 31.

^d 1 John v. 5,—20.

* Dr. Whitby's preface to this gospel.

† Dr. Waterland's sermons, p. 210, 211. These authors have collected several testimonies to this purpose from Jerome, Clemens of Alexandria, Irenæus, and Tertullian, and referred to Eusebius; Eccles. Hist. Lib. 3. cap. 24. Lib. 6. cap. 14.

“ had a particular respect to the *heresies* then growing up, namely of Cerinthus, and the Ebionites, who as they denied the divinity of our Saviour, so also denied any divine sonship, antecedent to the birth of the virgin.”

Now, of all the inspired writers, none spoke so frequently and remarkably of Christ, under the titles of *the Son* and *Son of God*, as this apostle. They are darling phrases with him, he delights much in them, and uses them above *fifty* times. If therefore these were appellations of Christ, merely relating to his human nature, or to his mediatorship, it did not so well serve his grand design to abound with a sort of peculiarity, as he did, in the use of them. But if they are denominations relating to his original nature as God, nothing could better promote that design, and keep up our thoughts to it, than his so frequently speaking of him under those names. Hence,

(7.) The Son of God is a title given to Christ, both antecedently to his incarnation, and irrespectively to his office, or to any works that belong to him as Mediator.

Agur, speaking of the omnipotence, majesty, and incomprehensibleness of God, represents his name, and his *Son's* name, as equally unsearchable, ‘ Who hath ascended up into heaven, or descended? Who hath gathered the winds in his fist? Who hath bound up the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his Son's name, if thou can'st tell?’^e He speaks of both their names as alike inexplicable, which I conceive is true, not of the name of God, and of Christ considered merely as the Messiah; but only of both these ineffable persons, Father and Son, considered in their divine nature, and original relation to each other. And he speaks of omnipotent performances in the creation, preservation, and government of the world, which are common to the Father and Son; but can relate to the Son only as he is a divine person, the same in nature with the Father, who made the worlds by him, and by whom all things consist.

Hence we are told, that ‘ God hath spoken to us by his Son, by whom also he made the worlds, and who upholdeth all things by the word of his power.’^f And at

^e Prov. xxx. 4.

^f Heb. i. 2, 3.

another time he is called ‘the Son, by whom all things were created,—who is before all things, and by whom all things consist.’^s Works of nature are likewise ascribed to him under the title of *the Son*, when he says, ‘My Father worketh hitherto, and I work;’^h that is, he and I are, and always have been, co-equal workers in the whole of creation and providence: and ‘whatever things he (the Father) doth, these also doth the Son likewise.’ⁱ These works of nature, at least the works of creation, were performed by him, not as the Messiah, but as God. And as these have no relation to his actings as the Messiah; so if his title, *the Son*, relates only to his office, it is strange that works of nature should be so commonly ascribed to him under this denomination; and that some other term expressive of the divine nature, should not be used on such occasions, as I do not find they are so frequently as this of the Son.

But to draw to a conclusion of this part of our work.

(8.) This title, the Son of God, is distinguished from the Christ, or from the office-consideration of him.

Thus we have already seen it is distinguished in our text. The apostle ‘preached Christ, that he is the Son of God.’ Thus it is distinguished in the apostle Peter’s confession of him, when to the questions, ‘Whom do men say that I, the Son of Man, am? And whom say ye that I am?’ The answers were, ‘Some say thou art John the Baptist, some Elias, and others Jeremiah, or one of the prophets. And Simon Peter answered and said, Thou art Christ, the Son of the living God.’^k *q. d.* “Thou art neither John the Baptist, nor Elias, nor any one of the prophets; but the very Christ: and thou art more than the Son of Man; thou art the Son of God. Thou art God as well as man.” Upon this Christ pronounced him *blest*, in as much as ‘flesh and blood had not revealed it to him; but his Father, who is in heaven.’^l And thus the terms are distinguished in the eunuch’s confession of his faith, saying, ‘I believe that Jesus Christ is the Son of God.’^m

In the epistle to the Hebrews, the apostle opposes the character of Christ, as a Son, to that of a servant, in the preference he gives to him above Moses, saying, ‘Moses

^s Col. i. 13, 16, 17.

^h John v. 17.

ⁱ Verse 19.

^k Matth. xvi. 13,—16.

^l Verse 17.

^m Acts viii. 37.

‘verily was faithful in all his house as a servant.—But ‘Christ, as a Son over his own house.’^a This carries the notion of his sonship higher than his office. For Christ as Mediator was his Father’s servant, ‘Behold,’ says he, ‘my servant whom I uphold.’^b If therefore the Son signifies only the Mediator, or is but another name precisely of the same import with that, *son* and *servant* are terms that cannot be opposed with just propriety to each other. Though the apostle here speaks of the Mediator, yet he speaks of him under a divine character, as the Son of God; or as the God, ‘that built all things,’^c as it is expressed in the next foregoing verse to these.

At another time we are told, in opposition to men who were high-priests under the law, that the Son was made an high-priest, and was consecrated to that office by an oath. ‘For the law maketh men high-priests which have infirmity; but the word of the oath, which was since the law, ‘maketh the Son,’ that is, maketh the Son an high-priest, ‘who is consecrated for evermore.’^d The Son is here said to be made an high-priest by the word of the oath. He was the Son before he was made an high-priest: and his sonship is plainly distinguished from his priesthood, unless we will say, that he was an high-priest, before he was made an high-priest.

Once more it is said of Christ, that ‘though he were a ‘Son; yet learned he obedience by the things that he suffered.’^e If his being the *Son*, denotes only his being the Messiah, whose office as such was to suffer and die for sinners, there seems to be no sense in saying, *though* he were a Son, he learned obedience by sufferings. For that is, as if the apostle should say, *though* it was his work as a Son to learn obedience by sufferings; yet he learned obedience by sufferings. Or *though* he was the Messiah, yet he did the business of the Messiah. But if his being the Son relates to his eternal Godhead, there is room for a *though* and *yet*, the sense runs clear, and there is strength and beauty in the particles. Though he was infinitely exalted in himself as the Son of God; yet he stooped so infinitely low in his office, as to submit to the most trying instances of obedience

^a Heb. iii. 5, 6.^b Isa. xlii. 1.^c Heb. iii. 4.^d Chap. vii. 28.^e Chap. v. 8.

in human nature. Though he was the Son of God, who thought it not robbery to be equal with God; yet he humbled himself so far as to take upon him the form of a servant, and in the performance of his mediatorial office in our nature, learned obedience by his sufferings, obedience unto death, even the death of the cross.

Thus we have gone through the considerations proposed to confirm the sense we have given of this title, the Son of God; and have purposely omitted, or less enlarged upon some things here, which I have formerly had occasion to take notice of in a set of * sermons published on the Godhead of Christ. Let us now proceed to,

II. Add a few words upon the *other* title mentioned in our text, and that is *Christ*.

This is evidently an office-character, which belongs to the Son of God. And as discourses on his office, as Mediator, are the peculiar province of another of my brethren in this collection of sermons, I shall but briefly touch upon it.

The word *Christ* in the Greek, answers to *Messiah* in the Hebrew, and is of the same import. Thus it is explained, where we are told of Andrew's words, saying, 'We have found the Messiah, which is, being interpreted, the Christ.'^f

The *Christ* signifies the *anointed*; and hath a reference to the anointing of the prophets, priests and kings among the Jews. The priests always, and the prophets and kings very often were consecrated to their respective offices by anointing. And as our dear Lord is the great prophet, priest and king of the church, who was prefigured by them, that were anointed to those offices under the law; so he, by way of eminence, is the Christ, the anointed of God.

All these offices were united and raised to their utmost perfection and glory in him; and his unction exceeded theirs. 'He was anointed with the oil of gladness above his fellows.'^g By his *fellows* may be meant those that have communion with him in his human nature, office-characters, and benefits. His anointing was superior to

† *Jesus Christ God-Man*, on Rom. ix. 5.

^f John i. 41.

^g Psal. xlv. 7.

that of any of the sons of men, with whom he was partaker of flesh and blood; it was superior to that of the prophets, priests and kings, who had gone before him; and to that of all Christians, who have an unction with him, and from him, and are 'made kings and priests to God and his Father,'^h in a spiritual sense through him.

He 'is fairer than the children of men; and grace is 'poured into his lips.'ⁱ Or, as the Chaldee expounds it, * the spirit of prophecy was given into his lips. The Jewish prophets, priests and kings were anointed with material ceremonial oil. But Christ with more excellent oil: For 'the Spirit of the Lord God was upon him, because the 'Lord anointed him to preach good tidings to the meek,'^k &c. Believers receive the Spirit, with his gifts and graces, 'according to the measure of the gift of Christ.'^l But Christ himself received him without measure. 'For God 'giveth not the Spirit by measure to him.'^m And 'It 'pleased the Father, that all fulness should dwell in him, 'as he is the head of the body, the church.'^a

The anointing upon him was 'like the precious ointment upon the head, that ran down upon the beard, even 'Aaron's beard, that went down to the skirts of his garments.'^b Hence it was *the oil of gladness*, so called, as some have observed, from its effects. It makes 'all his 'garments smell of myrrh, and aloes, and cassia,'^c as it follows in the next verse. It gives them a rich perfume; and diffuses health, vigour and joy, through all the members of his mystical body, who derive a holy unction from him. As oil is an emblem of refreshment; so all spiritual delights come into the souls of believers from the anointing Spirit, who is their Comforter; and all their joy is the joy of the Holy Ghost.

Anointing to office, was a rite anciently used for several purposes. It was used as a signal of God's *choice* to office, as when David was chosen from among his brethren, 'the 'Lord said, Arise, and anoint him; for this is he.'^d It

* Vid. Ainsworth in loc.

^h Rev. i. 6.

ⁱ Eph. iv. 7.

^b Psal. cxxxiii. 2.

^k Psal. xlv. 2.

^m John iii. 34.

^c Psal. xlv. 8.

^k Isa. lxi. 1.

^a Col. i. 18, 19.

^d 1 Sam. xvi. 12.

was used for *consecration*, as in the case of Aaron and his sons, when God said to Moses, ‘Thou shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest’s office.’^c It was used for *investiture*, as when God said to Samuel, concerning Saul, ‘Thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hands of the Philistines.’^f And it was used for *qualifications* to discharge the office, as when Samuel ‘took the horn of oil, and anointed David in the midst of his brethren, the Spirit of the Lord came upon him from that day forward.’^g Accordingly, our blessed Lord’s being anointed, signifies his being chosen and consecrated to, invested in, and qualified for his mediatorial office, which includes all the offices of a prophet, priest and king.

As the anointing relates to his *election* and *consecration* to office, and *investiture* in it, it terminates upon his whole person, God-Man. He is God’s ‘elect, in whom his soul delighteth.’^h He is the ‘Son, who is consecrated for evermore.’ⁱ And ‘when the fulness of time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law.’^k Thus ‘Christ glorified not himself, to be made an high priest; but he that said unto him, Thou art my Son, this day have I begotten thee.’^l But as the anointing relates to his *qualifications* or endowments by the Holy Ghost for his office, it terminates immediately, and only on his human nature; with regard to which it is said, that ‘God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed with the devil; for God was with him.’^m

His divine nature needed no anointing to fit it for the discharge of his office; nor was capable of any such additional assistance for it. But his human nature needed it and was capable of it.

Indeed the Son himself could easily have furnished his human nature for all the work to which he was called, by virtue of his personal union with the man Jesus; for there-

^c Exod. xxviii. 41.

^f 1 Sam. ix. 16.

^g Chap. xiii. 14.

^h Psal. xliii. 1.

ⁱ Heb. vii. 28.

^k Gal. iv. 4, 5.

^l Heb. v. 5.

^m Acts x. 38.

by 'all the fulness of the Godhead dwelt in him bodily.'^a But as the Holy Spirit was to bear his part in the glory of our salvation; and in order thereunto, the human nature of Christ was formed in the womb of the virgin by the *overshadowing* of his power, which was the *power of the Highest*:^b it was proper that he should have the glory of enriching that nature which he had formed, with all the gifts and assistances that were necessary for the service for which he had formed it. And as Christ came on his Father's commission, and was sent by him to do his work and will; and he by the Spirit had *prepared him a body*^c for that purpose; it was proper that he should give him all furniture by the same Spirit for the work to which he sent him. For 'who goes a warfare any time at his own charges?'^d And in this way of procedure, he gave testimony to Christ's authority, and to his approbation of him in his office, as it hereby appeared that *God was with him*.^e

This œconomy of things relating to the Messiah's work, called for the anointing of the Holy Ghost, to qualify his human nature for it; and therefore the scripture represents it in this manner. And yet, as all the operations of the divine persons *ad extra*, or out of the divine nature, are common to the Father, Son and Spirit; so what the Father and Spirit did herein, was done by the Son likewise, and his own Divinity shone through the man in his office-work. They were all jointly concurrent in it; and the power of the one only Godhead, was the principle of the whole furniture. This distinct way of personal acting in this œconomy, keeps up an evidence of the distinct personality of the Father, Son and Spirit. And this unity of principle in the operation, leads us to conceive of them as one God.

Thus we have gone through what might be needful on the *two* characters, by which our blessed Lord is described in our text. A few *practical reflections* shall close this discourse.*

^a Col. ii. 9.^b Luke i. 35.^c Heb. x. 5.^d 1 Cor. ix. 7.^e Acts x. 38.* As these do not belong to the *argument*, they are omitted.

